The LUTHERAN

CATTLE TAKE AIR TRIP

Farmers overseas will be helped

9. No. 19

FEBRUARY 6, 1957

CENTS

Where They Belong

IT WAS A LONG SERVICE for a little boy to sit through. Some children were bapti some new members received. The pastor had preached about "Jesus in the Temp He pointed out people's need to love the church and to feel that they belong t and are at home there.

What could a little boy get out of the sermon? At least, he could draw pict and remain quiet while his elders listened. To keep him occupied, his father given him a pencil and some paper.

AFTER THE SERVICE, the little boy showed his paper to the pastor at the chu door. He had drawn a picture of a church, with an automobile standing in fron the door.

"Why do you have a car standing in front of the church?" queried the pastor.

"You said we belong at church, and our cars belong at church, too. That's way we come from home to church," responded the lad.

And he was right. Our cars do belong at church.

—W. R. SIEGA

The LUTHERAN News Magazine of the United Lutheran Church in Amer

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COVER PICTURE. Turkey was destination for 44 calves and heifers sent overseas by Heifer Project, interchurch relief organization. Last year thousands of head donated by American farmers were sent to underdeveloped areas and war-ruined lands to re-establish farm economies.

THE CHURCH IN THE NEW

Giving tops $10 million

"Triumphant!" was President Franklin Clark Fry's exclamation when the 1956 benevolence returns were tabulated in the United Lutheran Church offices last month. For the first time, receipts on regular apportionment from synods topped the $7 million mark. Previous high had been $5,962,700 in 1955.

Even more striking was the total for all causes. When Lutheran World Action gifts and other "specials" were counted, the grand total came to $10,011,720.

Because of the increased apportionment to synods to meet the 1956 budget of $7,587,944, earlier estimates had been on the gloomy side. ULC boards and agencies had been warned to tighten their belts after eleven-month receipts indicated that a $7-million year was only a remote possibility. A remarkable surge during the last month brought $1,425,512 into the ULCA treasury, upped the year's benevolence total to $7,115,049.

This amounted to 93.77 per cent of the year's apportionment, left $223,251 in the budget's Part II to be allocated for special needs.

Sixteen synods met quota

Of the ULCA's 32 synods, 16 met their apportionment in full. Although the total amount given was nearly $1.2 million higher than that of the previous year, higher quotas trimmed down the number of synods that made the grade from 1955's 20.

For the third successive year the Michigan Synod held its place at the top of the list with an impressive 114 per cent. New Jersey jumped from seventh place to second, and Central Pennsylvania

1956 APPORTIONMENT RECEIP

Synod	Amount	Per c
Michigan	$ 75,888.55	114
New Jersey	272,887.99	110
Central Pennsylvania	1,174,931.42	110
Florida	33,645.11	106
Northwest	487,502.32	105
Pacific Southwest	151,031.00	105
Iowa	125,509.00	104
Pittsburgh	554,135.53	103
South Carolina	171,850.62	102
Kentucky-Tennessee	40,429.20	101
West Virginia	32,885.98	100
Rocky Mountain	39,778.84	100
Georgia-Alabama	44,386.86	100
New York and New England	708,843.00	100
North Carolina	236,631.00	100
Pacific	56,685.00	100
Ohio	538,050.03	99
Maryland	329,065.79	98
Illinois	314,732.02	96
Indiana	133,825.99	95
Texas-Louisiana	41,318.75	92
Virginia	125,381.00	90
Central States	214,113.08	77
Wartburg	77,277.50	75
Mississippi	2,811.62	72
Penna. Ministerium	936,827.46	71
Canada	121,816.35	66
Caribbean	9,527.73	64
Nova Scotia	12,192.91	60
Western Canada	23,749.50	33
Icelandic	4,224.99	33
Slovak Zion	17,199.29	27
Children's Program	5,914.23	
	$7,115,049.66	93.

up from fifth to third. Most of the 100 per cent synods had been in op flight for some years.

e missions gets biggest share

ewardship secretaries of all ULC ds met in New York on Jan. 21, present for the exciting hours when figures were tabulated. Twenty-one he 32 secretaries were chosen by lot onstitute the Allocation Commission g with 14 members of the Executive rd.

Most pressing claim was that of the rd of American Missions. By action he 1954 ULCA convention, 60 per t of all Part II receipts were to be d for home mission work. The com- sion therefore set aside $133,950 for purpose—a larger amount than had n expected but still far below the rd's requirements. Other funds were nted to the Parish Education and For- Mission boards, Lutheran World leration, and for administrative pur- es.

heran World Action tops goal

For the fifth successive year United therans went far over 100 per cent in ir giving for Lutheran World Action he international emergency program ervised by the National Lutheran uncil. ULC goal for 1956 had been 488,960. The amount contributed ne to $1,582,244—equal to 106.27 per t of the asking. All but seven synods nt over the top with better than 100 cent records.

At its Atlantic City meeting last week, NLC heard that all eight church dies participating in the annual LWA peal had reached or surpassed their als. Total LWA receipts from all the urches reached $3,338,665 in 1956— proximately 105 per cent of the quota. though the amount was the largest raised in seven years, increased needs for refugees and church rehabilitation will require bigger funds in the next few years, the Rev. Rollin G. Shaffer, LWA promotional secretary, told the council.

Board actions approved

At the ULC's Harrisburg convention a constitutional amendment went into effect giving the Executive Board power to review all actions of boards, agencies and auxiliaries with "power of veto of any program or enterprise which shall . . . conflict with or be hurtful to the total program of the church."

These are "intentionally strong words," the Executive Board agreed at its January meeting in New York. They "rightly apply only to violations of the letter or spirit of convention decisions that are currently in force. In the light of this understanding, the Executive Board expects to use its power sparingly and hopes that it will never have to use it at all."

Obligation for a "thorough" review of all board minutes rested on the Executive Board, the members decided. Minutes of four boards—Publication, Foreign Missions, Social Missions and Pensions—and of the United Lutheran Church Women came under scrutiny at the January meeting. The Executive Board found all actions acceptable, stated that it "takes no exception" to them.

Staff members named

Re-elected to office for six-year terms at the Executive Board meeting were Dr. Henry Endress, executive director of the Stewardship Department; Dr. George F. Harkins, assistant to the ULCA president; and Carl Warden, comptroller. The board also affirmed a new nomenclature by which the chief staff official of each department will be known as "executive director." Other staff members will be "associate directors," while

the term "assistant director" will apply only to those whose main task is to provide personal aid to the staff executive.

A rash of resignations or declinations because of election to more than one board was reviewed by the Executive Board, which upon recommendation of other boards elected to them the following new members.

AMERICAN MISSIONS: Gilbert E. Olson, Phoenix, Ariz.; the Rev. Edward E. Hummon, Seattle; the Rev. Corson C. Snyder, Allentown, Pa.

FOREIGN MISSIONS: Dr. Chauncey G. Bly, Prairie Village, Kansas.

PENSIONS: Carl Schulz, Esq., Chicago.

PUBLICATION: Charles S. Jacobs, Esq., Philadelphia.

PARISH EDUCATION: Dr. Martin J. Heinecken, Philadelphia.

DEACONESS WORK: Dr. Alton M. Motter, Denver.

Lutheran union urged

All American Lutherans could unite in one church body within ten years "if we would but yield our wills more fully to God's leading," Dr. F. Epping Reinartz declared at the opening session of the National Lutheran Council's annual meeting at Atlantic City last week. "Never before in the history of U.S. Lutheranism have circumstances been more auspicious for a mighty penetration of our continent by the evangelical faith as taught and lived by our Lutheran congregations," the ULCA secretary said. Dr. Reinartz was completing his first term as president of the NLC.

Organic union of Lutherans would help efforts to evangelize the nation by making "a united impact," Dr. Reinartz said. He criticized sharply "evangelism tricks" still being used to get names on church rolls. These included "base emotionalism, crude deceits of mass appeal, shallow theology monotonously re[pe]ated, crudely swinging attacks on [the] churches and their ministers, and ve[ry] avarice," he said.

While praising evangelism campa[igns] conducted by individual Lutheran bo[dies] the NLC president told the commiss[ion]ers and staff members that part of t[he] effectiveness was lost because of lac[k] co-operation among Lutheran churche[s] some areas.

Asks home mission surge

Ministry to cultural groups such [as] Indians, Orientals and agricultural [la]grants offers a big opportunity [for] churches, reported Dr. Conrad Ho[yer] NLC Division of American Missi[ons] leader. This sort of work is "one of [the] great missionary frontiers of our gen[er]tion," he said.

The division noted that its urban p[ro]gram during the past two years had p[ro]vided assistance to four congregations [in] Detroit, three in New York and two [in] Chicago to help them reach Negro p[eo]ple moving into their neighborhoods.

NLC member churches established [20] new mission congregations during e[ach] of the past two years, Dr. Hoyer s[aid] with a total investment of nearly $[2] million. He said the average cost of st[ar]ting a new mission was now $65,000.

"Luther" wanted on the air

Television premiere of the film *Mar[tin] Luther,* scheduled for Dec. 21 in Chica[go] had been abruptly cancelled by stati[on] WGN-TV because of pressure from R[o]man Catholic sources. Protestant a[nd] Jewish groups as well as civic organiz[a]tions had protested the station's refu[sal] to show the film. Formal protests w[ere] lodged with the Federal Communicatio[ns] Commission and congressional comm[it]tees as well.

BIBLES FOR HUNGARIAN REFUGEES

. R. H. Ellingson, American Bible Society official (left), distributes copies of Scrip-s in Hungarian tongue to new arrivals at reception center at Camp Kilmer, N. J.

We are still urging WGN-TV to re-se its negative decision and present the n because it has a moral responsibility do so," Robert E. A. Lee, executive retary of Lutheran Church Produc-as, told the NLC meeting. The coun- was expected to adopt a strong resolu-n protesting the censoring of the film. Television stations in various parts of country had expressed interest in owing the film, Mr. Lee revealed, add-g that offers were under "serious con-deration."

Theater showings of the film were con-nuing throughout the world, Mr. Lee id. After a ban in Brazil had been ted, the film played simultaneously to apacity crowds in six theaters in Sao aulo, that land's second city. Showings e now planned in Mexico, Guatemala, rgentina and Uruguay. Government ensorship still prohibits showing of the m in Canada's Quebec province, the hilippines, Peru and Egypt.

Schweitzer film screened

New York movie critics gave generous reviews last month to an 80-minute documentary color film depicting the life of Dr. Albert Schweitzer, famed medical missionary. The movie shows in detail the work of Dr. Schweitzer and staff at Lambarene in French Equatorial Africa. It includes flashbacks covering Dr. Schweitzer's childhood in Gunsbach, Germany.

There is no dialogue in the film. Commentary is by Burgess Meredith. Direct description of his work was written by Dr. Schweitzer and is spoken by Frederic March. Proceeds of the film, which is scheduled for theater showings throughout the U.S. and Canada, will help support the Lambarene mission.

CIF pays 46 cents

Total dividends paid in 1956 to shareholders of the ULC's Common Investing Fund amounted to 46.2 cents for each

share, Dr. Edmund F. Wagner, ULC treasurer and fund president, announced last week. The 334,422 shares in the fund are held by the ULC, its boards, agencies, auxiliaries and synods, affiliated institutions and congregations.

Original stock issue in 1954 was at $10 per share. Book value of the shares is now $12.67 and total assets of the fund are listed at more than $4.2 million. All investment income is distributed to shareholders in the form of quarterly dividends. The 46.2 cent total for 1956 was a gain of 4 cents per share over 1955.

The CIF welcomes additional investments from ULC agencies and congregations, Dr. Wagner said. Investors can purchase shares at the current book value.

Two big churches burn

The wave of church fires which has destroyed property worth millions of dollars in the eastern U.S. recently continued in mid-January. In Boston the sixth church fire within a month caused $150,000 damage on Jan. 14 to the 130-year-old First Congregational Church in the Charlestown district. Cause was unknown. An arsonist had been apprehended after setting some of the earlier fires, one of which caused $1 million damage to a Roman Catholic church in Cambridge.

On Jan. 15 an all-night fire termed by one official "the worst in Syracuse history" destroyed the 50-year-old building of the First Methodist Church, headquarters for that denomination's Central New York Conference. Damage was estimated at $500,000. The blaze also destroyed an office building which housed the Wesleyan Methodist publishing association, and damaged a nearby Wesleyan Methodist Church.

Other major blazes recently had damaged or destroyed churches in Tren[illegible] New Jersey, and Hartford, Connecti[illegible]

FIRE AT SYRACUSE

Twenty-below-zero cold hampered [illegible] men's efforts to fight an all-night b[illegible] that wrecked First Methodist Chu[illegible]

Interfaith help offered

The bulletin board outside the Syrac[illegible] church at the time of the fire had ad[illegible] tised the sermon topic as "Making [illegible] Old New." That would be the congre[illegible] tion's program, Dr. Albert L. Baner, [illegible] pastor, told his hearers at the Sun[illegible] morning service following the blaze.

The service was held at Temple Ch[illegible] cord, home of a Jewish congregati[illegible] "This is your place of worship as l[illegible] as you need it," Rabbi Benjamin Fri[illegible] man told the Methodists at the servic[illegible]

Interfaith help also followed the H[illegible] ford fire, which had destroyed the l[illegible]

. Joseph's Roman Catholic Cathe-
A $500 gift toward the cathedral's
ding came from the Asylum Hill
egational Church, whose building
directly across the street from the
cathedral. Both buildings had
designed by the same architect.

e know by the measure of love we
for our structure how deeply the
f the cathedral must affect all who
ped there," Dr. Bernard Drew,
regational minister, said in a mes-
to Archbishop Henry J. O'Brien.

churches must change

urches in the open country face a
future, but those in small rural
nunities still have good opportuni-
a conference at Palos Park, Illinois,
sored by the National Lutheran
ncil's Rural Church Program, was
Forty pastors, farmers, economists
sociologists attended. Similar meet-
will be held at Grand Rapids, Min-
ota, on Feb. 7 and 8 and at Phillips,
consin, Feb. 11 and 12.

Congregations established in open
ntry in the horse-and-buggy days by
mers who didn't want to travel to town
losing "the very foundation for their
ence—people," said Dr. Otto Hoi-
g, sociology professor at the Univer-
of Nebraska. Such churches must
telligently yield" when their position
comes untenable, he said. "The future
the village church will be determined
gely by its own vision, ingenuity, in-
ative and unselfish devotion," Dr. Hoi-
rg continued.

ccessful program outlined

A successful rural church must be the
cal point around which all community
e revolves, the Rev. Oscar Engebretson
Spring Grove, Minnesota, told the con-
rence. "If it is open only on Sunday at 11 A.M. and has no congregational life, it will die."

Rural preaching "must be related to everyday life," Pastor Engebretson continued. His 1,900-member church is in a village of 1,200 population.

Dr. Elwin Mueller, secretary of the NLC rural church program, noted that an Illinois survey revealed that rural churches in areas of declining population had gained 18 per cent in membership in the past five years. City churches during the same period gained only 3 per cent.

State visits protested

Several noted political figures who will visit the U.S. in the near future are likely to run into vocal opposition. Some Jewish and Christian groups had protested the current visit of Saudi Arabian monarch Ibn Saud on the grounds that religious freedom is prohibited in the king's Moslem nation. No Jews are permitted in the land, even among American oil workers or among military or civilian forces at U.S. air bases there. Military chaplains do not wear Christian insignia and no civilian services may be held.

Opposition to the proposed visit of Yugoslav Marshal Tito stemmed from a variety of Roman Catholic sources, largely in protest against the jailing of Cardinal Stepinac in 1946. The cardinal was released in 1951 after serving five years of a 16-year term, but has not been permitted to resume ecclesiastical functions.

Marshal Tito's visit would "grievously offend 30 million Roman Catholics," declared Luke Hart, head of the Knights of Columbus, the Roman Catholic fraternal organization. The Catholic Youth Organization, Catholic Press Association, and various other groups also protested the proposed visit. In Washington a priest, the Rev. Joseph Thorning, con-

ducted a systematic visit to all members of Congress as "an individual citizen" to urge opposition to any invitation to the Yugoslav leader.

Protestants fight for boy

A ten-year-old boy has become the latest pawn in the struggle of Spain's tiny Protestant minority for civil rights. According to Madrid reports last month, relatives of Moses Campos Perez had won a plea to have the Madrid Juvenile Court reconsider the lad's case one year after he had been forcibly removed from a Protestant boarding school and placed in a Roman Catholic institution.

For the first nine years of his life, Moses had been brought up by a Protestant grandmother and aunt. One month after he had been placed in a boarding school, he was removed by civil authorities and made a ward of the court. Efforts of relatives to regain control of the child through appointment of a legal guardian were rebuffed when the court declared the guardian unfit because he did not profess the Roman Catholic religion.

The boarding school from which Moses was taken is located in the same building that housed Madrid's Protestant Seminary. The seminary was padlocked by police one year ago, is still closed. The official permission needed for it to reopen has never been granted, although protests have been lodged with the Spanish government by the U.S. Embassy and by many church groups outside of Spain.

Ontario program opposed

Religious instruction in Ontario's public schools should be halted, the Canadian Jewish Congress demanded in a petition submitted to Premier Leslie Frost. Expressing "unalterable opposition" to such teaching "in principle and practice," the group said it should be "restored to the church and home, where it properly belongs and where it can alone be successfully imparted."

Although Ontario provides that pupils may be excused from religious classes, this divides the children by setting up "unnecessary and unwanted distinctions," the appeal said. Ontario law calls for non-doctrinal religious teaching in elementary and secondary school classes.

Unitarian and Christian Science leaders endorsed the Jewish brief. Other churchmen differed. "I have the liveliest sympathy for the rights of the minority but for the rights of the majority, too," commented the Rev. W. J. Gallagher, secretary of the Canadian Council of Churches. The religious curriculum emphasizes "charity and tolerance," said the Rev. A. H. Priest, Anglican rector and chairman of the CCC's Weekday Religious Education Committee, and should be continued.

WISCONSIN TO GET COLLEGE

EFFORTS TO ESTABLISH a Lutheran college in Wisconsin gained last month. Trustees of Carthage College endorsed a plan to establish a second campus on a still-to-be-chosen site in Southeast Wisconsin, about 300 miles from the college's present location in Hancock County, Illinois. Lake Geneva, Wisconsin, has been prominently mentioned as a possible site for such a move.

All four synods that support Carthage had previously granted the college permission to relocate, provided sums necessary for building an entirely new campus were secured. Present plan modifies the program, aims at establishing the second campus on a smaller scale, with expansion to a full four-year program as soon as possible. The synods will be asked at their meetings this spring to endorse the new plan, said Dr. O. A. Hanke, board chairman.

WASHINGTON

ROBERT VAN DEUSEN

FEDERAL AID TO EDUCATION

ONE OF THE CASUALTIES of the 84th Congress was the bill providing federal aid for school construction. The need for classrooms to house the growing number of elementary school children was unmistakable. But the session ended without the passage of a law to give financial help to states and school districts for new school buildings.

The reasons for the failure were complex. The emotions surrounding the issue of racial integration were partly responsible, for an amendment was passed limiting federal aid to those districts which had complied with the Supreme Court school decision. Another factor was the question whether the poor states should receive more financial aid than the others or whether the money should be distributed in proportion to school population.

As the 85th Congress convened, the first bill to be thrown into the legislative hopper was H.R.1, substantially the same as the administration proposal which was defeated last year. It bypasses the question of racial integration, but the question will probably be raised again in the form of an amendment. It proposes a formula whereby the states with the lowest per capita income will get the greatest amount of help.

Why federal aid?

THE TYPICAL American pattern of elementary education has been that of local responsibility and control. States and communities have been jealous of their prerogatives of deciding how their children shall be educated and providing the necessary funds.

Under this system, however, great differences in educational opportunity have developed. In wealthy states and communities, buildings, equipment, curriculum, and teaching staff have been maintained at a high level. In some poorer states, the caliber of schooling has been pathetically inadequate.

This has been aggravated by the expense of maintaining separate schools for Negroes and whites in southern states. The growing school population, the low salary scale for teachers, lack of money for school construction, and a general apathy to educational needs, have swollen the problem to crisis proportions.

FOR MORE THAN a decade, attempts have been made to pass legislation to provide federal aid, so that the situation could be faced by the country as a whole. The opposition has stemmed partly from the fear that federal control would accompany financial assistance from the national government. Another facet has been the effort on the part of the Roman Catholic Church to include parochial schools as well as public schools in the benefits of federal aid. Year after year, the education bill has been defeated.

The bill proposed last year and introduced again this year tries to simplify the problem by narrowing the aid to the field of school construction, which is not as controversial as aid to teachers' salaries and school operating budgets. The acuteness of the need and the strong backing of the administration make it probable that some educational aid bill will be passed. What provisions it finally includes may be one of the battlegrounds of the new Congress.

FRENCHMEN ARE BUILDING CHURCHES

Young designers, artists are trying new ways of expressing ardent faith in a land where cathedral builders of the Middle Ages created monuments of Christian art

By LIESL KUHN

THERE IS ALWAYS at least one exhibit on display in Paris. At one time or another during the year you can find expositions of kitchen appliances and paintings, automobiles and chemical machinery. Every art and industry has its turn.

Not the least of the salons in Paris is that dedicated to sacred art, held this year for the sixth time. For the first time it included the large exhibit of the *Co-operative des Eglises,* the French organization interested in the restoration of war-destroyed churches.

The double exhibit, held in one wing of the enormous Paris museum of modern art, was an impressive display of the force and vitality of modern church art in France. It seemed very appropriate to me to find this display in the country which is both the treasure-house of medieval Christian art and the cradle of modern secular painting.

AS I ENTERED the exhibit I was impressed by a wall of photographs: of churches, towers, villages and towns, ranging in time and space from the imposing gothic abbey of Mt. St.-Michel on the coast of Normandy to a little Alsatian Protestant church completed only this year.

Protestant church at Seltz, a village in eastern France, is a new structure built around what is left of 15th century a

Above the photographs was the motto of the architectural exposition: "The French village changes its appearance with the century, but it is always grouped around its church." That is true. To find the center of a town in France, look for the steeple. There you find the center of life, the fountain, the market place, the church.

The "Co-operative of the Churches" is a group of architects, sculptors, decor

mosaicists, painters, and artists in ed glass, voluntarily banded together vork on the reconstruction of dam- l and destroyed churches and the ding of new ones. As the workings the group were explained to me, I id not help but be reminded of the ups of artisans who worked together o-operatively—to build the greatest numents of Christian art, Vézelay, rtres, Amiens, Rheims, Bamberg, sbourg.

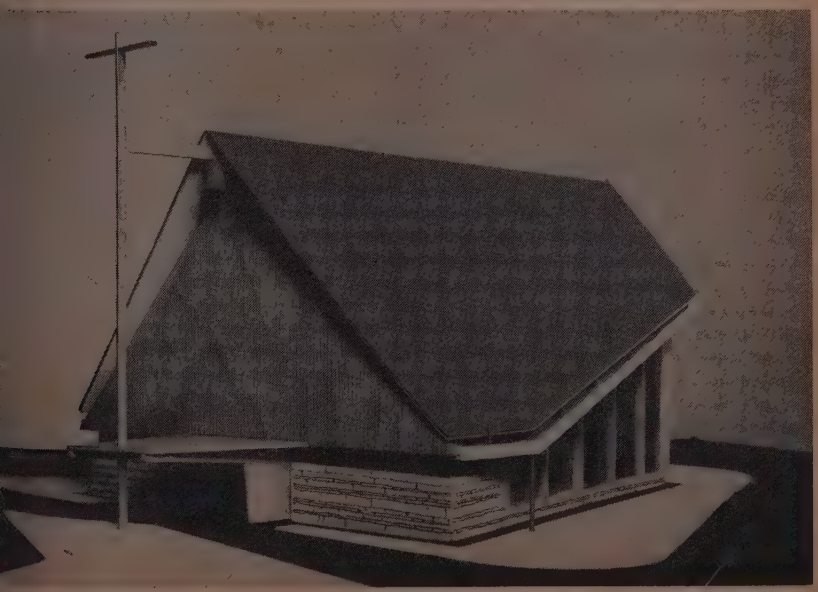
his modern co-operative was founded 1921. Before World War II it had re- ed 3,000 churches destroyed or dam- d by the first world war. Since 1947, en the group began its work again, other 3,000 have been restored or re- lt, and work is underway on another ousand. Total spent for the work since second world war is $175 million—in country of forty million inhabitants, a or country recovering from a war.

But the figures do not tell the most important part of the story. The work of building and rebuilding has been done not only with energy but with intelligence, with love, and with faith.

MOST OF THE architects, decorators, sculptors who are doing this work are young. Their average age is around thirty. They radiate the feeling that they are working not only because someone has given them a commission, but in a spirit which can only be described as a return to that of their medieval forefathers. They are working for the glory of God and in expression of their faith.

I have had the chance to meet some of these artists and to talk with them about their work. Again and again I was struck by the sincerity, lack of cynicism, the serious thought which they are bringing to their religious art. Francois Chapuis is a good example (a well-tailored young

Model of church built in St. Valery-en-Crux. Architect, Lopez



man, the terror of Paris behind the wheel of his red racing car). He is a dedicated artist who realizes very well the difference between art and the bohemian artiness of long hair and flowing bow tie.

LOOK AT THE *Christ* by Pierre Bonnet, destined for the little parish church of Epenancourt in the north of France near Amiens. It will be in the chancel along with the other furnishings which were exhibited in Paris. The altar is of rough, very lightly carved, dark-red granite—a slab mounted on two monoliths. On it are four heavy dark bronze candlesticks set with strong ivory candles.

It is set before a wall of light, of stained glass, perhaps fifteen by twenty feet, bright scarlet and yellow, tempered by areas of steely blue-grey, showing our Saviour giving his blessing to the people. On second glance, I saw that it was not really a picture, but a suggestion so strong, an idea so well represented, that it became more real than an oversimplified picture.

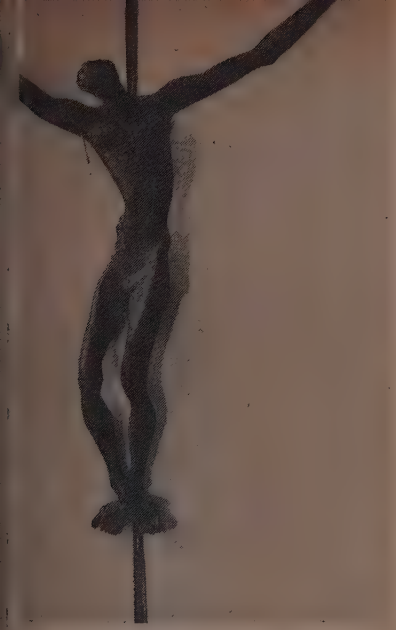
This plan for the furnishings of a village church exemplifies two of the beliefs of the young artists. First, that Christianity is not a soft religion, to be illustrated by the sugar-sweet pictures commonly found in Sunday school books. On the contrary, our faith gives strength because it is full of strength.

Second, the main reason for the highly pictorial art found in medieval churches was for instruction. The people could not read; they could only learn the Bible stories and the history of the church through pictures, statues, and the stained-glass windows in their churches. Today people can read. Today the purpose of church ornamentation is to encourage meditation and worship, to enhance the atmosphere of sanctity, and to make beautiful the house of the Lord.

IN FRANCE, as in America, modern for churches has not always met wholehearted, immediate acceptance either clergy or people. For exam while the rest of the furnishings of little church of Epenancourt have b in place for about a year, the Christ the Cross, which in my opinion is expression of faith in artistic terms wh can be compared to the finest work the twelfth century, was refused by b the parish and the municipal offici It was too radical a departure from plaster-saint, painted-and-gilded-type church art known in France as " Sulpicien" after the quarter in P where such works are turned out alm on a production-line basis.

The thought and the work of th modern church builders extends to smallest detail. In the church of Besace in the forest of Ardennes th is a baptismal font which is radically ferent from the traditional form, usu rather reminiscent of a bird bath. T font, which I saw exhibited in Paris. a solid piece of black marble, a cone w the point cut off and with two small h lows for the water in the large end. T basin is covered with a simple cover hand-wrought iron and the whole is on a square of stone on the ground front of a black and white screen, wh in its purity of form recalls Japan designs.

COMPLETELY DIFFERENT from the t ditional vestments of satin and velvet, bullion embroidery in gold and silk, some of the ecclesiastical vestments re resented in the Salon of Sacred A Many are of wool, often hand-wov heavy, rough, but rich with the hon richness of honest craftsmanship. I w particularly struck by a cope of red wo a rich red, bright, but dark enough



THE CHRIST FOR EPENANCOURT
Refused by city authorities

dignified, with a design on the shoulrs of stylized, slightly irregular crosses, ıbroidered in heavy, dark-blue wool. ıother cope was in rough green wool, ed with dull cream-colored velvet, and herwise unadorned.

The furnishings of a church are only e trimmings. The churches themselves, e houses of worship, are the primary ncern. I saw perhaps fifty of those ilt or rebuilt since the end of the war; w them by way of photographs, models, d plans. There were village chapels, y churches, a hermitage, an abbey. ew churches, and those where a section the old church which remained after ıe ravages of the war was integrated to the new building.

One thing almost all have in common. he architects have respected the tradiıns of the regions and the provinces. ı churches in the mountains of the southeast of France, the local style of the steep roof and rough stone has been respected. A church for the south of France has the plaster and the tile roof of Provence. In the north, these new houses of God have been built in the traditional wood. In seeing them I felt very strongly that, although the forms are new, modern, alive, the point has been not to shock, to startle, but to create living forms which harmonize with the traditions of Christianity and the traditions of the country and the people who will use them.

THE SMALL Protestant church for the town of Villey-le-Sec in Lorraine is a good example. It is a small town, a poor parish, and a church is to be built after the complete destruction of the old one. With rough stone walls, columns of unfinished wood, a plain apse pierced by small rectangles of white glass (less expensive than stained, and saved from monotony by variations in size and shape and by irregular placement) the architect has created a perfect gem.

There are no tricks in this church. Since the windows are small and—except around the altar—widely spaced, a band of clear white glass was placed between the walls and the roof all around the church. The pews are of plain, unvarnished wood. The altar is a table covered by a plain white cloth, with a cross of wood and six wooden candlesticks.

And yet as a house of worship, as a place of communion of the individual with his God, it seems to me a hundred times more impressive than the famous Church of Sacre Coeur in Paris with its marble piled upon marble, its sumptuous furnishings expressing nothing—either of its time or of ours.

IN CHURCH after church restored by these young French artists there is an

original thirteenth-century apse kept standing, or the fourteenth-century bell tower, or a fragment of an old wall. These have been conserved, but not as a museum piece to be stared at and talked about in tones of "Oh, yes, that was a part of our old church, but now we have something newer and better and we don't use that any more." That would be contrary to the spirit of the French people and to that of their young architects. These men have not hesitated to abandon the ugly and the false, but when, as in the Alsatian town of Seltz, there was a part to be saved, to be used, to be cherished, that forms a part of the new church.

When the war had passed by Seltz, only the fifteenth-century apse of the venerable church remained standing. In the reconstruction, a new nave, narthex, and facade were added. To conserve the harmony of the whole, the steep pitch of the gothic roof was maintained.

The front of the church, entirely new, is a return to the romanesque tradition of a flat surface with applied decoration, here realized in contemporary terms. In sculptured and polychromed cement figures are pictured the people of the earth adoring the Lord and the law of heaven. The hand of God in blessing is over the whole scene.

Between the figures are the symbols of the Old and New Testaments, the blue star and the white cross, the yellow rays of light streaming from the person of God the Father.

The colors are bright but not gaudy, and in the whole there is a freshness and a joy of expression which is completed and complemented by the free-standing bell tower, which is topped by a jaunty weathervane of a cock.

Much more important than the in-

Baptismal Font
For church of La Besace, Ardennes

dividual works was the phenomenon noticed throughout my visits to the do ble exhibition, and in my talks with so of the artists. The most important thi the vital ingredient of modern religio art in France is the living reality of faith, expressed not in words but works.

Just as the artisans of the thirteen century expressed themselves and th faith in stone and glass, so again tod in France, in the revival of interest serious religious art, their descende have found a variety of expressions f a living faith—translated into objects beauty used in the service of that fai

The TV Problem Was Solved

A family problem in 1957 is how to agree on which television programs to tune in. When tastes differ, there may be trouble

By ROLAND E. WOLSELEY

THIS IS ONE of those times when I'm ghty glad I'm not married," Andy said. He had just finished a conference with worried-looking young man. He'd ed me to stop by at his office at the pel on my way home, to help him with writing of an article about foreign lents, the point of which was to be n't call them foreign students; call m international students."

But Andy Boswell, who is a religious nselor and also a Latin teacher, was full of what the young man had told n that he forgot about his article for while.

"WHAT BROUGHT on that remark about rriage, Andy?" I asked.

"You saw that young fellow I was talk-g to, of course. One of our married dents. He's got a problem. It may t seem like much to you, but I'll bet one that bothers many American milies. At first I couldn't take it very riously, but I have enough imagination see the point."

"What point?"

Andy swivelled his office chair so he uld point—to the television set in the neral room outside his office.

"That," he said. "That's the point. V."

"TV? How so?"

"This poor guy's a graduate student. is wife has only a high-school educa-on. And they can't agree on what TV rograms to listen to."

"I suppose," I said, "he likes 'Omnibus' nd classical music programs and the ational Council's half hour on Sundays and other highbrow programs like them. And she likes all the soap operas and the quiz programs."

Andy looked at me sharply. "Right," he said. "But how did you know?"

"We talk about TV in my classes. As a teacher of journalism I have to consider all the media of mass communication."

"Take it easy," Andy said. "You don't have to give the opening lecture right now."

"I have a TV set at home, too," I went on. "But," I said quickly, "that's not the problem there with me. But it is with some of our married friends and once in a while we talk about it. I can sympathize with that chap."

"It's really much more serious than you think," Andy said. "It's become a real point of irritation between him and his wife. And he's afraid their rows are harming their little boy."

IT WAS the usual story. Bill Arden, the student, liked to study or do some of his other work to classical music; he longed for a real hi-fi set. But his wife Nancy was bored by the opera, the symphony, the religious discussion period, or the serious plays about character or ideas. And he couldn't stand hearing one more rock 'n roll band or one more quiz program.

"What did you advise him to do, Andy?"

"Just what could I say?" Andy asked. "What can anyone do for people in that predicament?"

"Well, you could suggest that they reg-

ulate the hours, respect each other's tastes, or even get another set."

"They've tried regulating the time each uses the set. That won't work because Bill's home mostly in the evenings and over weekends and that's about the only time he can listen and watch. One or the other misses some of his favorite programs that way."

Looking a little disgusted, he took up the next point. "Respect each other's tastes? Mighty easy to say. He says he can't respect the junk she watches. And she's impatient with his preferences."

"And I suppose they can't afford a second set?" I asked.

"Of course not. But even if they could, the little apartment they're in is so small you can hear what's on all over the place. No, that's not the solution."

ABOUT TWO WEEKS LATER, as I was rounding the corner of the chapel building, I heard a tapping on a window. It was Andy, who has an office facing on the walk. He was waving me to come in. I could see he was elated.

"I think we've solved it. Most of it, anyway," he said.

Solved it? Solved what? I didn't know what he was talking about.

"The TV mess. Don't you remember the graduate student with the wife who always wanted to listen to the quiz shows?"

"You solved it? How? Is there some new capsule people can take to get good taste in the arts? Boy, let me have a handful right now. I need 'em."

"No," he said. "I found a gadget. Or Hoppy did. And it works."

I asked for details.

"I told Hoppy about the situation that same day you and I talked about it. Hoppy takes time to look at the magazines of popular science and mechanics. He's a make-it-yourself nut, you kn He told me about a gadget he saw scribed in one of these magazines."

"And it works?" I asked, a bit sk tically.

"Yes. I didn't tell you right away wanted to let them try it for a while.

"How does it work?"

"Simple," Andy said. "It's an phone you can hook up to the TV It cuts the sound off the set and put into the ear phone. The cord's l enough so you can sit at least eight away from the set and switch the set and off, for sound, as you wish. S our boy Bill wants to study, Nancy listen to her favorite programs and can't hear a thing. He can sit out sight of the set and never know wh going on. And vice versa; he can wa and she ignore it. When the baby's asl they can both listen to the same progr if they wish, and the house is silent."

"Sounds like a blessing to me," I s

"It isn't a perfect solution," A said. "But it helps a lot. They still h differences over who is to watch wh But getting this has made Nancy see really serious with him and made Bil little more tolerant of her difference taste. So each is a little more incli to give up some program for the oth sake."

I MADE A NOTE of the cost and how get this gadget. We don't have this tr ble at my house, as I've said, for we a small family with luckily the sa choices in most things. But I know husband who comes to our place to cape the nonstop TV set in his home.

Before I left Andy's office I said so thing to him on another subject.

"Still glad you're not married, And

Andy looked blank. I guess he'd f gotten that remark.

UTHERANS HAVE
OME HISTORY

ere was rapid change in the thinking ne Lutheran church in the century after ner. The fervent faith of the Reformers led down and hardened.

revolt against this hardening of Christ- faith came in the 17th century, and known as "Pietism." It was wide- ead among ordinary laymen and was en violently opposed by the clergy.

mong Lutherans who came to America, ny were these "Pietists"—such as Henry chior Muhlenberg, pioneer pastor in nsylvania. The pietist influence on the rch in America resulted in a larger ce for the laymen in managing congre- tional affairs than laymen usually had in European churches.

Dr. Bergendoff, in the third of this series Lutheranism, describes the influence of tism in the shaping of church life in erica.

CONRAD BERGENDOFF

AT THE SAME TIME as it was learning accommodate itself to modern revolu- ns in statecraft, the Lutheran Church s adjusting itself to changes in con- mporary thought as to the nature of ligion.

Luther concentrated on the activity of e Spirit in and through the Word, hereby a people of God was created. fter Luther's time the difficulties in the olitical and ecclesiastical world led Me- nchthon and Lutheran orthodoxy to ress the means whereby the work of e church was to be done.

Luther had spoken of the Spirit as a ee, dynamic, creative force. His fol- wers tended to define the Word through

Muhlenberg and other Lutheran leaders in early days of the church in America were obliged to create new church organization

which the Spirit acted, and wanted to bottle the wine in intellectual forms which could be clearly analyzed and preserved. The very controversies that preceded the Book of Concord necessitated carefully weighed phrases and polished sentences.

One cannot state what one believes without neat distinctions. But the peril is that the definition defines, limits, finishes. An intellectualization took place which tended to identify true faith with true doctrine. The church took on much of the character of a school—the pastors became teachers. As in a school, one passed if one said the right word.

CORRECT DOCTRINE became the mark of the true church. Instead of Luther's eager, passionate preaching of the Word, the orthodox church laid out clear systems of thought. Luther's tables of duties in the Catechism were turned into ethical rules which an accommodating government helped to enforce.

The inevitable result was the pietistic movement. This called for a more living relationship to the gospel, and recalled the church to its central message of the forgiveness of sins. Pietism has rightly been criticized for its emotionalism, its

defiance of church order, its own legalism of behavior, largely negative in character. But any fair judgment must concede that it required such a movement to awaken the church from its intellectual self-sufficiency and spiritless formalism.

The church again became Christ-centered and its ministry was challenged to preach the Word and live according to it. Luther's teaching about the universal priesthood of believers again came to the fore, and the new collegial theory of the church enabled the laity to express its faith in a way the clerical domination had prevented.

THE DOCTRINE of the church brought to these shores from European lands varied with the regions from which the immigrants came. The Lutherans who arrived in Pennsylvania before Muhlenberg called him a Pietist—they were the orthodox Lutherans. The followers of Elling and Eielsen criticized the Norwegian Synod as rationalistic and orthodoxistic.

Swedish immigrants were looked on as pietists in their homeland. In Illinois they were rated as orthodoxist. Loehe in Bavaria was seeking to go back of pietism to earlier sources of Lutheran congregational life. Stephan, who was the first leader of the Missouri Synod Lutherans, was known as a pietist who rebelled against a dead church in Europe and led a pilgrim band to the new world.

Nineteenth-century Lutheranism in America was a meeting place of a score of European traditions of the church. It was an assemblage of Lutherans who never had a common doctrine of the church in the Old World, in fact often had had little communication with each other. They had in common the fundamental purpose of a church to preach the Gospel and to administer the sacraments. This led them to view each o as some kind of relatives, but atter to speak to each other, meet with other, work with each other, were fe and groping.

YET THE DIFFICULTY of their posit forced them to think about the natur the church to which they claimed to long. There arose in the middle of nineteenth century the most lively cussion the Lutheran Church in country has known on the church, ministry, its organization, its purpos

It was a debate in which men Schmucker, Loehe, Walther, Gru Stub, Preus, Esbjorn, Hasselquist, S drup, Oftedahl, Ritschl, Loy, Krauth, others took part. Out of the controv came certain agreements which unde the present organization of the Luthe church in America.

On two points agreement was rat general. In the first place, the congre tion was almost everywhere conside the basic unit. Under American cor tions, there was no government supp of the churches, so that any group members had to depend on themsel for maintenance of their church. In older congregations of the East wh had grown up in colonial times, in newer regions of the frontier where s tlers moved from older centers, or amo the immigrant churches from Germa or Scandinavia — congregations dev oped an independence unknown in nort ern lands of the Reformation.

CONGREGATIONALISM as a theory w nowhere more clearly stated than amo the Missouri followers of Walther, a he defended it as the best system possib in America. The Missouri congregatio were probably more conscious of the independence, since they had broken wi the European church, but the Swedi

igrants who came out of an episcopal
m were no less certain that the local
gregations were the most concrete ex-
sion of the Christian church.

n some respects the American situa-
resembled the emergency conditions
Luther's own time. The ties with
er, all-embracing, and comprehensive
rches were broken. There was need
a new ministry. Congregations had to
end on their own resources. But un-
Luther's evangelical groups, the
erican churches neither would nor
ld turn to a government for help. In-
ad they sought the help of each other.

This led to the second main agree-
nt on the American scene—the forma-
n of synods. We are hardly aware
w home-grown this type of organiza-
n is. There were no synods in Euro-
an Lutheran churches, at least in the
aning we give to the word. Previously
word "synod" meant a coming to-
ther of the clergy, especially of bish-
s. Political rulers in both East and
est since Constantine had quarreled
er the right to call synods and influ-
ce their decisions, but the laity had had
place either to speak or vote. Where
utheran governments took the place of
bishops they set up consistories where theoretically the clergy and laity shared in the government of the church. But the laity here was the prince or ruler.

It is to Calvinism that we owe the synodical form of government, and this became prevalent in the New World. Calvin's regime in Geneva, and the Reformed pattern in Scotland, were brought to America. The first Presbyterian synod dates from 1717—a quarter of a century before Muhlenberg's arrival. By the end of the eighteenth century the laity in Philadelphia had forced the Ministerium of Pennsylvania to do more than invite the attendance of lay delegates to the assembly of the ministers. They demanded the right to vote on equal terms with the clergy, and the Ministerium's constitution of 1792 marks the introduction of presbyterian synodical government in the American Lutheran communion.

After that date the Ministerium became a synod. It is an interesting coincidence that the first Presbyterian synod was the Philadelphia, and the second the New York Synod, just as the Pennsylvania and New York synods were the original Lutheran organizations.

Membership Is Too Easy

The typical layman's fellowship with other Christians has grown thin—an hour of worship, occasionally a sociable brotherhood meeting or an affable supper in fellowship hall, and perhaps the rudiments of religious education. He has no sense of corporate discipline—it has not cost to join and does not create tensions to remain. He has not probed the issues of Christian conscience with other Christians or sought to bring theology to bear on the decisions of his daily life. He does not sense that these churchgoers are his ultimate companions in a deeper way than his business or leisure-time associates whose relation to God he does not know. The church is simply one grouping among many instead of the integrative center of his life's activity.—Frederick K. Wentz in *The Times Test the Church, Muhlenberg Press.*

Mixed-Up Moment

THE MEMORY of the little spat in the church kitchen was fresh in my mind when I met Eloise. She was waiting for a table at the Kitchen Cupboard, that cute little tea room across from Fielding's. She didn't see me when I came in and I was tempted to slip away again.

Then I remembered the prayers I've said for her and took a good grip on myself. Prayers can be cheap—just something between you and God. Let him work things out, because after all, he knows best. And of course, he does. It's just that the thought that he might be going to expect you to share the responsibility is a little frightening.

Stop being a self-conscious idiot, Connie Melton. Having lunch with Eloise isn't going to change the course of her life, or of yours. Don't be so melodramatic. I took a deep breath and lifted my head high.

"MEETING ANYONE? Or may I join you for lunch?"

"Meeting anyone? Why of course not. What ever gave you that idea? I'd love to have company while I have lunch. Eating alone isn't much fun, is it?"

I didn't tell her that once in a while I find it quite a luxury to be able to concentrate on what I'm eating, instead of entering into all the family conversation and keeping a watchful eye out to see that the children are eating the things that are good for them. A couple of women rose at the back of the long table-lined room and the hostess motioned to us. We followed her obediently.

Eloise Clinefoos is very good looking. She's the sort of person who does justice to smart clothes. Most of us would look a fright in the hat she was wearing but "on her it looked good." And the sheared racoon coat was enough to make any woman a little envious.

I made sure the worn lining of my own coat was out of sight as I pushed it over the back of my chair. The act was so automatic I hardly realized what I was doing. Putting one's best foot forward, hiding worn linings and fraying cuffs, comes naturally. Most women do it without thinking.

BUT AS WE opened the menus the absurdity struck me so keenly I raised the menu high for fear Eloise would read the amusement in my expression.

After all, could anything be more ridiculous? The Clinefooses have always lived as though they had lots more money than the rest of the congregation. Their house is the last word in modern comfort, their car new every year or two, clothes really super.

Since Eloise went to work a few months ago, they have come out with even more luxuries. No one could have been more surprised than I to learn from "an informed source" that these new things were not purchased with Eloise's earnings, but that Hank had been buying them and was having trouble getting credit in town.

In my quiet moments alone, I'd pity them for their overdependence on material things. I'd even been praying that

would "give them grace to see life
its true perspective; to understand
nselves and their relation to Thee
ugh Christ so that they may not mis-
rpret and try to hurt Thy Church."
Yet here I was, afraid Eloise with her
n eye and sharper tongue would see
flaws in my wardrobe. It was ridicu-
s, but a sad sort of ridiculousness.

'D BEEN SO LOST in thought as my eyes
down the menu that I hardly noticed
t Eloise wasn't saying anything. Hav-
decided on the shrimp salad, I laid
menu beside my plate. My table
npanion was still scanning the menu.
casionally, she glanced around the
om with casual interest.
"I'm having shrimp salad. What's
urs?"
"Shrimp? Oh, yes. Of course. Shrimp
ad. Now, let me see, what looks
od?" She studied the page before her
th renewed zeal. But apparently she
und nothing new. When the waitress
me, we gave duplicate orders.
"Don't often find such unanimity," I
niled, trying to be as natural as possible.
here was a strain in the situation which
couldn't feel was entirely on my side.
"Well, now, Connie! I don't always
ke the opposite side of things. You
now that. It's just—"
"Whoa! You've got me all wrong. I
as talking about choosing a lunch.
hat and nothing more."
"And you didn't even think of anything
se. Of course. That's you all over,
onnie."
"Eloise," I flared, "you are a dope if
ou read anything into a simple remark
ke that. Either that or you have a bad
onscience. Now shall we talk about the
eather?"
"Who wants to talk about the weather?
's much more fun to talk about us. I
honestly didn't know you could get angry that fast. In fact, I've seldom seen you angry." She regarded me with such apparent curiosity I couldn't help laughing.

"All right. You win. I am angry. I've been trying to cover it up, but I guess I've been angry with you ever since you started raising such a silly fuss about that Luther League affair. The church means so much to us that when you hit out at the church it is just as though you are hitting at my own family. Actually it's worse. No, let me say it. I've tried to understand and feel sorry for you because I thought that was the Christian thing to do, but underneath I've been angry."

HER FACE SEEMED to go to pieces. "Sorry for me? Is it that evident?"

"Why—why, no. I —"

"Of course, they came in a minute ago. So I couldn't pretend much longer, could I?"

"Pretend?"

"Good old Connie. Back in your innocent role! Naturally, you don't know anything about Hank and Gene Catton's secretary. Oh, no. Well, you can stop pretending. They're in that booth at the side."

HANK AND GENE CATTON'S secretary! For a minute, I was dumbfounded. Then common sense prodded the charitable element in my nature. "So Hank's having lunch with his lawyer's secretary? What's so strange about that? Maybe they have business to talk about. You know, there are things—"

"All right. You win. Shall we talk about the weather? Or have you seen any good movies lately? Do you think the army will shave off Elvis's sideburns?" Her voice cracked and we stared into each other's eyes—two human beings in a mixed-up moment of time.

WORSHIP NOTEBOOK

Tenth in a Series on the Liturgy: THE EPISTLE

I GET A LOT of letters. Some are words of appreciation. Trying to answer them, I find myself seeking all sorts of short cuts to reduce the pile before me. How can I say it fastest? Only when I read through the neat stack placed on my desk for signing do I begin to be ashamed.

In other days busy men wrote beautiful letters, carefully worded expressions which make us treasure their efforts. Their letters were not the flimsy one-page, cliché-ridden forms we grind out today.

OF ALL the great letter-writers, St. Paul stands out unrivaled. His life as an apostle would have been a nightmare to the modern, high-pressure executive. He was a traveler in a day when travel was not a matter of hopping a plane, an organizer whose efforts will be felt long after General Motors has passed from the earth. He was a mystic and a scholar whose words penetrate the minds of men in every age.

He still found time to write letters. Wracked by bodily pains, burdened by the care of all the churches, Paul left his legacy in a small collection of letters, undoubtedly the most famous ever written.

Few could escape Paul's penetrating logic, his brilliant zeal, his compelling message. His whole personality, saturated with the grace of God, reached out to touch men, and once touched they were united with the apostle in devotion to the Saviour.

Is it any wonder, then, that the early Christians, when they couldn't be with him or hear him preach, read his letters? That's what happened in the church. Although each letter was addressed to certain congregations, they soon were rec nized as applicable for all. Copies w made and shared among congregati In each assembly along with preach prayers, and the breaking of bread, "Christ-followers" heard again the wo of the Special Messenger (that's w "apostle" means).

LONG BEFORE the New Testament put together in its final form, the epis (as we now call these letters) and gospels were known and loved by th who had become Christians. As church grew, a varying number of Scr ture lessons was read at the Sunday se ices; but always the Epistle and Gos were read. It was the custom to read entire Bible through over a period time. Thus a reader would commence certain book and read until given a sig to stop. When the church assemb again, the lesson was begun where it h ended before.

As Christian worship became mo elaborate, the ministry developed into sevenfold progression. The priest or pr byter was permitted to preach and ce brate the mystery of the Lord's Supp The deacon, once a helper of the apost and later a candidate for the priesthoo read the gospel and administered t chalice. Below him was the subdeaco He read the Epistle.

The architecture of these ear churches was similar in many ways ours today. A raised platform at the ea end was dominated by a large, almo square table or altar. Nearby was t choir and beyond the altar, against t circular wall of the apse, was the thro

he bishops and the seats of the clergy. he celebrant who officiated could d in back of the altar, facing—across the people. In some quarters this n is being introduced today. Between altar-area or sanctuary and the nave e two *ambones* or reading desks. ch like our modern pulpits they stood pposite sides of the church. On the t, as one faced the altar, the *ambo* s lower and less ornate. On the left, other indicated that its function was greater importance in the church's rship.

When it came time for the lessons be read, the subdeacon took up a vol- ne called the *epistolarium*, containing of the lessons to be read as the epistles r the year. Proceeding to the *ambo* on e right or south side, he read the Epis- . When he finished the choir sang a lm. As he moved from one *ambo*, the acon took up his book containing the spels (the *evangelarium*) and going to e desk on the left or north side read e gospel.

In later years the *ambones* disappeared, d a pulpit was erected, usually on the ft side closer to the nave. Lessons were en read from the altar, but the old tra- tion was retained. The subdeacon stood the right in front of the altar to read he epistle, while the gospel was read by he deacon on the left. Many of our con- regations follow this practice today and o perpetuate the old distinction of Epis- le and Gospel sides of the church. The ustom of reading both lessons from the ectern is a much later development, properly related more to Matins and Ves- pers and other services than to the chief ervice of the church, and came into American Lutheran usage largely in imi- tation of Episcopalian practice.

It is hard to say who determined the portions of scripture to be read as the lessons for the year. Whoever was responsible, the lectionary (as the list is called) was accepted by Luther at the time of the Reformation. During the periods that followed, several attempts were made to revise the list or compile new ones. The *Common Service Book* gives four additional lectionaries, three of which were German in origin (Thomasius, Hannover, and Eisenach).

The epistles appointed for the Common Service are not all written by St. Paul. In addition to selections from the other New Testament epistles, eight are from the Book of Acts, two are from Revelation, and ten from the Old Testament. In the new Service Book and Hymnal, because provision has been made for a reading from the Old Testament before the Epistle, the lectionary has been altered so that all of the lessons which are designated as the Epistle are from the New Testament.

Also, in the new Service Book, the texts of the lessons will not be printed. Because a decision could not be reached on whether to retain the King James Version or use the Revised Standard Version, it was thought best to include neither.

We announce the Epistle, giving the name of the Sunday, festival or holy day. I am still amazed to find pastors who do everything but what the rubric (CSB, p. 15) says. This is no place for embellishments, no "stage directions" or pious ejaculations are necessary. The lesson is not "found in" or "taken from"; it "is written in."

A good preparation for the coming day's worship is to read the lessons for that day. It is a good idea to compare the lessons given with the text in a modern translation of the Scriptures. Many people have been helped by the version

prepared by J. B. Phillips in his *Letters to Young Churches.*

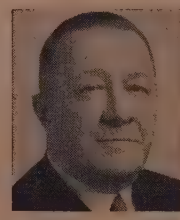
In our worship, following a period of praise and prayer, we turn to one of instruction. Having stood in respect for the presence of God whom we worship, we now sit down to be instructed. We have come before God, sung his praises, sought his favor, and now we are reminded of who and what it is we seek.

One writer says that in the Old Testament lesson and the Epistle, God the Father speaks through his ambassadors. The Gospel is the voice of God the Son. And in the sermon God the Holy Ghost uses the lips of His servant.

So we listen and our ears catch the strains of familiar lines, lines taken from the letter of an old friend. What the ears hear, the heart loves, and the mind ponders. The words once set down by a brother in the faith become our words, and in those words God speaks to us.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC



By EARL S. RUDISILL

Marital disappointment

QUESTION: My husband has walked out on me. According to his own word he has been unfaithful. We have been married only six months. Jack is in the Marines, stationed a few miles from our home, and comes home only when he thinks the allotment check is due.

Our home is an apartment, the back door of which is next to our landlady's place. We share her refrigerator. I have tried to clean up our little place, to c better, and to make my hair more att tive, for these are things about w Jack complained. But these efl brought no change. Once when we a quarrel he slapped my face. Ther left and I was without money, until allotment came. I then used the mo to pay up our bills.

I've had the help of two pastors the local family service organization, nothing has done any good. Jack w talk things over with me. His attit is that if I obey him all is well. I c stand such treatment. He has no for me, lost his wedding band, has b drunk many times, goes out with ot women, told of his intimacy with anot woman, and in every way shows that has no regard for me.

If there is a divorce I won't know w to say to people. I am keeping from t ing people as long as I can. I have pra and prayed about this. I am "being tos to the wind as a discarded rag doll." cry a great deal but that doesn't help

My sister feels my trouble a great d but she is turning against me. She acts if I am the last person she wants to as ciate with, and pokes fun at "this w derful church marriage which has fai so miserably." Please?

REPLY: Undoubtedly you and y husband knew too little about e other at the time of your marria Now you are making some unfort ate discoveries. Assuming that y statements about Jack's behavior correct, you have ground for divo But even though one has ground this kind of action, a strong intellig effort ought to be made toward rec ciliation. Perhaps you have done that can be done, but I'd make anot effort, enlisting the help of the co

lors who have already assisted you. Give notice, then, that unless Jack akes a change, you will take steps ward divorce. Once you have chieved a single status, be exceedgly careful about your associations ith men. It is fine to be married if oth persons make a strong effort toard success and happiness, but it can e a very dismal, disappointing thing one or both partners misbehave, and here is no attempt to work out a happy rrangement.

oblem member

QUESTION: In one of our women's orizations we have a lady older than st of us who seems to have nominated self as boss of the whole group. She sn't hesitate to find fault with anyg or anybody. Some of our members very much annoyed by her antics and h we were rid of her. They make cutg remarks and try to say things that shock her. I am wondering whether re may not be some better way of ling with her, one which may be helpto her and to the rest of us—perhaps silence.

REPLY: It may be in order to fight ire with fire, but to counter unseemly behavior with more of the same quality is hardly a good technique. Patience is in order.

Practically any organization has someone of this type in it. It seems to me that much could be accomplished if a good friend of this lady would talk to her, trying to show her how her behavior appears, and how it annoys others. It could be pointed out to her how she could be more helpful and how she could win back her friends.

If she becomes motivated to amend her ways, the rest of the organization ought to be ready to accept her and show her courtesy. It could be that if organizations would throw out every one who offends any one else, we'd all be given the "gate." Christian democracy requires that we learn to live, work, and think together, despite disagreements and annoyances.

Confession

QUESTION: Two years ago I fell in love with a fellow and went with him for a year and a half. Just before we broke up I committed fornication with him. Because of this I couldn't bear living with myself without seeing a minister. The minister with whom I talked knows both of us well, and he now knows my whole story. I love God and don't want to hurt him again.

I have now met a fellow, the kind whom I want to marry when the right time comes. But one thing causes me to hesitate. I wouldn't marry anyone without telling him about the past. I don't want to lose this man, and I want him always to trust me if he marries me. My problem is when to tell him. And what can I say or do to prove I can be trusted and be a good wife?

REPLY: 1) You are right in determining to tell your boy friend about the past. Do so as soon as your romance takes a serious turn, certainly before engagement. Express your penitence to him and to God.

2) Give him assurance that you will live a virtuous life, and ask God to help you do it.

3) After these things, do not recur to the matter, but by your whole manner of life show him that you mean what you have said. Your attitudes and behavior will influence him more than your words.

BOOKS

EVALUATING MISSIONS

The Church Under the Cross. By J. B. Phillips. Macmillan. 111 pages. $2.50.

The author of this book, well known for his provocative New Testament translations —the Gospels, Acts, and *Letters to Young Churches*—was commissioned by the Church of England's Church Missionary Society to present to his readers a realistic and honest picture of Christian missions in our day.

Phillips has drawn his conclusions from a vast treasure of documentary evidence. He is struck by the startling similarity between the work and sacrifices of present-day "front-line" missionaries and the kind of experiences St. Paul and his co-workers had in the days of the young church as described in Acts. He believes that the bearing of the cross is "far from being a matter of static patient faithfulness. The call is to high adventure."

The mission field is the one area of the church's life where it is still truly under the cross, where the patterns of human life are lived under the direction of the Holy Spirit. No real advance is ever made by the church unless the individuals who compose the church live under the cross. Unless a man is spiritually quickened he quite literally cannot see the kingdom of God.

Here Phillips makes a fine distinction between "nominal Christians," those who are baptized for the gain such an act brings, and those who, like the Christians of the first three centuries, allowed no hardship or persecution to deter them from following the Christ of the cross. When, for example, the government assumed the costs of education in some mission fields which were formerly paid by the church, the teachers soon lost interest in the work of the church. Obviously they had become Christians because it "paid" to do so.

With mission fields already closed in many parts of the world and others threatened, it is necessary for the church to restudy its purposes and past experiences in this area of its life. This little book makes a [illegible] beginning for such a re-evaluation.

Toledo, O. GUSTAVE W. WEBE[illegible]

THEOLOGY IN THE PULPIT

Doctrinal Preaching for Today. By And[illegible] W. Blackwood. Abingdon. 224 pages. $3.[illegible]

This book is dedicated to the pastor "[illegible] has rediscovered theology." It is a plea [illegible] the new interest in theology shown in se[illegible] naries and in current books find its [illegible] into the pulpit. It is contended that [illegible] men would welcome this. Some pulpit m[illegible] ters are presented, such as Brooks [illegible] Beecher, Gossip, Gerald Kennedy, and [illegible] ers skillful in preaching doctrine.

Of the twelve books which this pro[illegible] writer has produced for preachers, thi[illegible] the best 1) because of the nature of [illegible] theme and 2) because of its practical he[illegible] fulness. In its 224 pages are scores of [illegible] mon suggestions. The preacher who alre[illegible] emphasizes doctrinal teaching in his [illegible] mons will find valuable suggestions on h[illegible] to do it more adroitly. For the man w[illegible] has feared to begin, there are convinc[illegible] arguments for it and guidance in doing [illegible]

The chapters on "Preaching Doctrine [illegible] directly" and "The Importance of a Tea[illegible] ing Topic" are of special value. In a s[illegible] cession of chapters the author shows t[illegible] ethical sermons, soul-winning sermons, p[illegible] pit counseling and every popular the[illegible] must rest upon Christian truth in order [illegible] be effective.

We are reminded that the "fringe [illegible] nominations" do little else than doctri[illegible] preaching and they thrive in cities and co[illegible] tryside where some of our staid churc[illegible] die of spiritual anemia.

If the preacher sometimes feels exhaust[illegible] with a mind and heart like a well with[illegible] water, let him read this book and serm[illegible] themes will flow again. As pastors we m[illegible] bring the truths which people will hear n[illegible] where else, the deep abiding things that p[illegible] manently matter.

ne layman's interest is summed up by a ation from a lawyer-layman who com- ented his pastor: "We laymen get fed with sermonettes about the beauty of es and of birds. We want to hear about and man, sin and salvation . . . and t difference it makes to us on Main et. It helps a man like me to keep ight and clean when he feels sure of ist as the Son of God."

Sandridge, Tenn. WALTER C. DAVIS

IMPROVING PREACHING

Principles and Practice of Preaching. By Ilion Jones. Abingdon Press. 272 pages. $3.75.

For the student preparing to preach and the preacher who would like to improve preaching here is a helpful guide. Beginning with the high purposes of preaching, the author leads the reader step by step through the planning, preparation, and presentation of the sermon, and how to make provision for the sermons that are to follow.

Dr. Jones brings to this task the best thinking of others in the field of homiletics and, all along the way, he draws on his own broad experience in the pulpit and in his work as a teacher of preachers.

Every preacher who reads this book and accepts the direction it offers is bound to become a better preacher. The author says, "This book is written primarily for the minister who is eager to learn how to preach well and is willing, in a normal preaching situation, to pay the price of the learning." With kindness, the author points out common failings among ministers, and with good humor offers remedies for these faults.

The book is completely indexed and carries a full bibliography on the preacher and preaching. RAYMOND D. WOOD

Savannah, Ga.

HELP FOR ALCOHOLICS

Understanding and Counseling the Alcoholic. By Howard J. Clinebell, Jr. Abingdon. 252 pages. $3.75.

This is a factual and helpful discussion of the problem of the alcoholic and the pastor's efforts to help in the solution of it. The author is a psychologically oriented Methodist minister who seems well prepared for writing on this subject, both by education and by personal experience.

The author defines the problem and describes some of the religious approaches that have been used in the past. He is hard on the "rescue missions," but seems favorably inclined to the Salvation Army approach. He describes the Alcoholics Anonymous approach accurately and in detail, and calls it "our greatest resource." He weighs objectively the ethical problem involved, but apparently does not hold the view of sin that is common among Lutherans.

In the excellent list of suggestions for counseling alcoholics there is no emphasis on forgiveness of sin, which is the distinctive tool of the Christian minister. Nevertheless the pastor will find a great deal to help him in dealing with the alcoholic and his family. EDWIN BRACHER

Seattle, Wash.

BOOK BREVITIES

Practical Study Methods for Student and Pastor. By Donald F. Rossin and Palmer Ruschke. T. S. Denison & Co. 176 pages. $5.

Most of us are so haphazard that we forget 99 per cent of all we read. This situation can be corrected. By purchasing half a dozen big filing cabinets and this book on study methods, a valuable idea one runs across in books, magazines, and so forth, can be quickly marked with the proper code numbers and put away for the moment when it will prove invaluable.

The system is especially useful in improving the efficiency of "sermon building mechanics." "After a text or subject is chosen, it may be recorded in the space provided on the top of the Sermon Builder Envelope or Sermon Builder Sheet both front and back and also on the right-hand edge." From here on, progress should be rapid to the final typescript, done on "8½ x 5½ inch universal punched size, which fits the standard 9½ x 6 inch three-ring binders recommended for sermon work."

overseas

Best-selling book is about emigration to U.S. . . . Swedes now have t… Roman Catholic priests . . . . Churches in Stockholm try newspaper a…

SWEDEN: Malmo. Jan. 10.—LIKE numerous other Swedes I spent my Christmas vacation with Vilhelm Moberg: *Nybyggarna* (The Settlers). It is a 628-page book, the third in a series of novels about the emigration from Sweden to America 100 years ago.

The two earlier volumes, *Utvandrarna* (The Emigrants) and *Invandrarna* (The Immigrants), have been translated to English. *Nybyggarna* was published last fall and became at once the best among best-sellers. Before Christmas more than 100,000 copies were sold, which means much in Sweden, the population of which does not exceed that of New York City.

The picture that Moberg is giving of the origins of the Swedish-Americans in Minnesota will certainly for long times ahead be the picture that the average Swede will have of his American kin. Like no one else Moberg has succeeded in drawing the attention of Swedes to the fate of the emigrants.

MOBERG has a positive view of the Swedish settlers in Minnesota. He is more negative regarding Sweden, which he is looking at through the glasses of the emigrants. He opposes the authorities of state and church, especially when these two are combined.

According to him the emigration to North America resulted mainly from religious reasons. Swedes were not allowed to pray and worship as they wanted. He is now puzzled by the fact that many emigrants showed a similar intolerance as soon as they could develop a parish life of their own in America. His sympathies are not with orthodox Lutherans who did not permit social relations … Baptists and others. But he likes to … about a woman who had in Sweden … a prostitute but in Minnesota starte… new life as the wife of a Baptist mini…

Moberg tries to analyze the comb… tion of success and homesickness c… acteristic of many settlers, which is i… trated in the book by the hard-wor… couple Kristina and Karl Oskar Nils … But he describes also the failures … met some on their way to the Californ… gold mines.

Moberg is an extraordinary storyte… and Swedes are not likely to forget … story of his settlers. In a fourth volu… he will continue this story and desc… how the settlers gradually lost cont… with Sweden.

YESTERDAY I HAD a most interes… interview with a Dominican priest … Lund. Ten years ago a boarding ho… for Roman Catholic boys was organiz… It is now led by Father Albert Rau… O.P., a Frenchman, who earlier ser… his order eight years in Norway and th… years in Denmark.

The vigorous and charming Pater … ceived me in his white Dominican g… and showed me into his study, bare as … cell of a monk. He addressed me in flu… Norwegian. There are only five boys … the boardinghouse just now, he told … One is a son of the author Sven Stol… who has done and is doing more th… any other living Swede to reintrodu… Roman Catholicism in Sweden.

The boys are receiving their religio… education in the boardinghouse but th… other education in the ordinary sta…

ols. Swedish Catholics are too few ave schools of their own, but they excused from the periods of religious uction in the state schools, provided church gives them a parallel re- us education.

HERE ARE at least fifty Roman priests weden now, the Father said. It is im- ible to say how many Catholics they serving. Catholic refugees, most of a from Hungary, are entering Sweden y day. It is difficult for the priests earn where and how many. A Cath- priest in Sweden today spends most his time as a car driver, the Father me, trying to find Catholic newcom-

here are eighteen organized Roman ishes with about 20,000 members, of om some 12,000 or 13,000 may be nigrants.

Will the Catholic immigration reshape spiritual life of Sweden, as the spir- al life of America was reshaped by immigration 100 years ago? No, says ther Raulin. Life in the world is get- g more internationalized, and the de- opment of Swedish spiritual life will pend on the spiritual life of Europe.

For the future of Catholicism in Swe- n it is more important what leading tholics in other countries are saying d writing than what happens to the or and somewhat outcast immigrants. ne Roman Church in Denmark is onger than the Roman Church in Swe- n, and this is due to the fact that Den- ark is more European, closer to the iritual life of the European continent.

There are many symptoms of the owth of Roman Catholicism in Swe- n. Two convents were founded in the uth of Sweden not far from Malmö st fall. One of them is served by Carme- te nuns from Belgium; the other is served by Dominican nuns from various countries. They are not yet organized as monasteries, because the Swedish state, whose permission must be obtained, has declared that such a permission need not be applied for until there are at least six nuns or monks.

At last Father Raulin took me to the chapel, simply arranged in an ordinary apartment room. The priest genuflected and prayed in silence. Did he pray for the conversion of me and other Swedes to Roman Catholicism or did he pray for a deeper unity in Christ of Roman and non-Roman Christians?

—STEN RODHE

STOCKHOLM. — A five-week "go-to-church" advertising campaign in the stockholm diocese of the State Lutheran Church has resulted in a marked increase in attendance at 56 per cent of the churches in the area.

Publication of the report coincided with an announcement by church leaders of plans to make worship services more "modern" and attractive.

The report stated that 130,000 of the 600,000 persons who said they had read the advertisements were induced by them to go to services. Church representatives said they planned to infuse a more dramatic element into their future advertising but in a "natural, dignified manner."

They said they propose to modernize church services by the addition of several visual factors and by cutting sermons to 30 minutes, half of what they are now.

Another plan will be to place special question boxes in the churches for those who seek advice on personal problems.

"Man's reduced ability to listen must be taken into account, and more of the visual must be introduced," said Bishop Helge Ljungberg of Stockholm.

—RELIGIOUS NEWS SERVICE

Chicago Protestants to Press for FCC Ruling On Legality of TV Ban of Martin Luther Film

By JOHN E. COOPERRIDER

CHICAGO—Protestants in the Chicago area were rebuffed a second time within two weel Chicago television station WGN-TV, when a meeting between station officials and Prote leaders, previously announced for the purpose of considering the possibility of rescheduling film "Martin Luther," resulted in failure.

The Protestant leaders, all members of the special action committee appointed after the original cancellation of the film on Dec. 19, said that it was the second time WGN-TV officials had come to a meeting with a pre-determined decision. Again they claimed that the cancellation had come about as the result of Roman Catholic protests.

Ward L. Quaal, general manager of WGN, insisted that the committee had misunderstood him when it claimed that he had earlier promised to reconsider the matter, and that the film would possibly be shown at another season.

In a communication to pastors throughout the area, the committee urged a tinuous expression of public opinion thro telephone, telegraph, and letters to W TV, and to the Federal Communicat Commission in Washington. It pledge last-ditch battle for freedom of Chi television from sectarian censorship."

The committee's purpose henceforth be "to establish the principle that all vision stations shall interpret their fe licenses to broadcast in the public inte convenience, and necessity; to require t to conform to the first amendment to U.S. Constitution providing freedom of pression in religion as well as in politics

The committee has authorized a for

Mission church builds modern home in Chicago suburb
Six-year-old St. Timothy's dedicated church in Skokie

New Church for Skoki

ST. TIMOTHY'S CHUR Skokie, the Rev. Delno M. S pastor, dedicated the first of a new church Dec. 16. Rev. Robert L. Hooker, pa of Grace Church, Woodst preached. The Rev. Eldred Trede, president of the Chi Conference, participated in service. Pastor Hooker or ized the congregation in as synod mission pastor.

The $150,000 church is modern design. It has a fell ship hall and kitchen in basement, nave, chancel, tor's study, and church offic the first floor. The nave s two hundred forty.

st to the Federal Communications mission against WGN-TV on banning e film and has retained Frank Ketcham, hington attorney, as its counsel. It au- ized the setting up of an organization wing its membership from Chicagoans . desire "to maintain civil and religious rties in the communications area."

ASTOR RICHARD L. PETERMAN began his k as first secretary for stewardship of the ois Synod Jan. 7. His responsibilities ude managing the synodical office, guid- the stewardship program of synod and gregations, and taking charge of public tions.

His first meeting was with the synod stew- ship committee to map plans for the tor project in the fall of 1957.

CHICAGO SEMINARY, Maywood, was fea- d on the "Faith of Our Fathers" program WGN-TV on Jan. 13 . . . The Liberty ish dedicated a new parsonage . . . The v. Samuel L. Besecker resigned as pas- of Resurrection Church, Franklin Park, become Board of American Missions de- oper in Wilmington, Delaware . . . Dr. nannes Knudsen was installed as dean of division of graduate studies and pro- sor of church history at the Chicago Semi- ry, Jan. 3.

THE SECOND Lutheran salvage store in the icago area and the Lutheran Overseas lief Center in the same building were opened Jan. 10. Dr. Elizabeth Gerhartz, medical director of the Refugee Reception Center in West Berlin, spoke. The building was purchased last year by the Lutheran Council of Greater Chicago.

NEW YORK

Hartwick Obtains FHA Loan For Dormitory Construction

ONEONTA—A $275,000 loan for a new men's dormitory at Hartwick College has been approved by the Federal Housing and Home Finance Agency.

"We shall break ground at the earliest possible moment after the contract has been let," announced President Miller A. F. Ritchie after receiving the notice.

The three-story dormitory will be constructed at a cost of $412,000 and house 110 students. It will include a lounge, reception room and apartment for the housemother.

A substantial portion of the additional funds needed to build the dormitory has come from the New York and New England Synod which raised $137,000. The government loan makes it possible for the college to let a contract for construction. The building will be self-liquidating in 38 years.

The new dormitory will be located on a level with the recently completed Dewar

One-Hundred-Sixty Dollars Spell a Lot of Love

MONROVIA, LIBERIA—Ngumee is a thatched- of town in the Liberian jungle. It contained houses. Last summer fire broke out and de- oyed 34 of them in a few minutes. Twenty- e members of a 62-member Christian con- egation in the town lost everything.

Lutherans of Liberia got busy when they ard reports of the fire. At Sanoyea, where a average Sunday offering is five dollars, a ecial appeal for Ngumee netted $26.84. One mote village sent 50 cents, another station ontributed 20 pints of rice, an equivalent of ne dollar.

Biggest boost came from the capital. St. Peter's Church in Monrovia, whose membership is mainly made up of former school boys from jungle villages, collected $80. When the money from all the Lutheran missions and congregations was counted, it totaled $160—in a country where the minimum daily wage for a laborer is 25 cents.

Christians and non-Christians shared in the gift at Ngumee. And to say "thank you," they sent back to the city a goat to be shared by the donors. It was featured on the menu of the Lutheran church convention.

NEW YORK . . .

Hall for women. It will form the third point of a triangle with the chapel building and Dewar Hall, and is expected to be ready for occupancy by the fall semester of 1958.

The increase in capacity to house male students will help Hartwick to meet the anticipated wave of college applicants in the immediate years ahead. A substantial number of students this year could not be accepted because of the lack of housing.

NORTH CAROLINA

Apportionment Paid in Full Despite Lagging Receipts

By FRANK K. EFIRD

SALISBURY—The North Carolina Synod has paid its $236,821 apportionment for 1956 to the United Lutheran Church in full, but it had to put off some of its own work to do it. Despite a year-end emergency appeal for $38,000 which netted $21,941, the synod received only $324,971 on its budget of $343,821. However, this was an increase of $54,000, or 23 per cent, over 1955.

A total of $50,219 was given on a Lutheran World Action quota of $48,744.

While the synod was having trouble with its own budget, the Brotherhood went beyond its $60,000 goal for its home mission loan and gift fund.

Thirty of the 46 congregations in the sector project added $169,200 to their income, an average increase of 44.2 per cent, or $5,640 per church. But the same congregations increased their covenants for apportioned benevolence by only 12.6 per cent. The remaining 16 congregations which have not yet reported are expected to lower the percentage of giving slightly.

LUTHERIDGE, the southern Lutheran assembly grounds at Arden, N. C., set a record attendance of 6,002 for all its activities last year. The 1957 summer schedule is as follows: June 3-7, Student Week; June 9-15, Senior-Young People's Week; June 16-22, Intermediate-Senior Week; June 23-29, Intermediate Week; June 30-July 6, Lea[der]ship Week; July 6-8, Church School [Ad]ministrators' Conference; July 14-20, I[nter]mediate Week; July 21-27, Junior-Inter[me]diate Week; July 28-Aug. 3, Leader[ship] Week; Aug. 4-10, General Assembly; [Aug.] 11-17, Junior Week; Aug. 18-24, Ju[nior] Week; and Aug. 25-31, School of Ch[urch] Music.

Sister Miriam Shirey became deacon[ess] at Haven Church, Salisbury, on Jan. 1. [She] only deaconess now serving in the N[orth] Carolina Synod, she came to Salisbury f[rom] St. Paul's, Columbia, S. C.

PLANS are shaping up for evangelism [mis]sion week in the Southern Conference (F[eb.] 10-15) and the Western Conference (F[eb.] 24-29). Missouri Synod churches held "

MOTORISTS driving along Highway 29 [be]tween Salisbury and Charlotte, N. C., will [not] miss the only Lutheran church between the t[wo] cities because the Center Grove Church Luth[eran] League financed erection of this attractive ro[ad] sign at Kannapolis. LL officers posed proud[ly] before the sign after it had been put up. [The] surance that the church is air-conditioned [will] appeal to weary travelers on hot summer da[ys]

vangelistic services" the week of Jan. Charlotte and Catawba County areas. nteen Missouri Synod pastors from ghout the nation were missioners. The d is growing in some North Carolina where the United Lutheran Church is g.

UKE UNIVERSITY students have raised 58 to finance education for two Hun- n student refugees. This will care for their education for three years. Additional funds are being raised to cover the fourth year.

THOUGH ROMAN CATHOLIC Bishop Vincent S. Waters of the Raleigh Diocese strongly condemned the movie *Baby Doll*, capacity crowds came out to see it in Raleigh on Jan. 13. W. G. Enloe, district manager of the chain showing the movie, received over 300 letters protesting the movie, some warning

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IFIC

West Coast Lutheran Wins Olympic Silver Medal

THE 16-YEAR-OLD GIRL from Mercer Island, Wash., sat in the competitors' box near the bourne Olympic swimming pool and waited to be called to the starting line. Spectators her pressing a wadded bathing cap against her cheek and occasionally clasping her hands as in prayer.

NANCY RAMEY
Butterfly with a silver medal

"I was praying," Nancy Ramey said later. "I was scared."

Nancy Ramey, active Luther Leaguer and member of Holy Trinity Church, eight-year-mission in Mercer Island, thought the most she could achieve was a nomination to the U.S. swimming team at the Olympic Games. "I've only been swimming well a couple of months," she said. "I was noth- a year ago. Nobody had ever heard of me. I don't feel I've done anything yet."

But when she got to Melbourne, she put in such a desperate bid for the championship the 100-meter butterfly final that she wound up only inches behind Shelley Mann, the ld-medal winner. Shelley swam the distance in 1:11, an Olympic record. Nancy came one-fifth of a second later and won the silver medal.

"I can't count on being anything special," the Washington Luther Leaguer says modestly. came up so fast—a year from now swimmers we haven't heard of yet may be beating me."

Champion Shelley Mann disagrees. She has already designated Nancy as the heir to the le, possibly the world's fastest butterfly girl.

NORTH CAROLINA . . .

that he would not be re-elected to the Raleigh City Council.

DR. C. C. WARREN, pastor of First Baptist Church, Charlotte, and president of the Southern Baptist Convention, has challenged his denomination to add 30,000 preaching stations by 1964 in addition to the existing 30,500 Southern Baptist churches.

SOUTH CAROLINA

Apportionment, LWA Quotas Oversubscribed by Synod

By WYNNE C. BOLIEK

COLUMBIA—Continued interest in sharing was evidenced by South Carolina Synod congregations as payment on ULC apportionment reached 102 per cent and LWA receipts went to 106 per cent at the end of the year. The synod has been in the 100 per cent group of contributors for a number of years.

TEN LEADERSHIP training schools have been set up for Feb. 3-17, in various areas of the synod. The synodical parish education committee feels that leadership trai... is primarily a congregational responsibi... but assists in planning schools to supplen... and strengthen those in the local churc...

PLEDGES to the Newberry College cen... nial fund appeal reached 60 per cent ... Jan. 15. Special conference meetings of c... gregational leaders will be held in Febru... to discuss continued efforts to meet ... pledges in full.

A SPECIAL CONFERENCE was called ... Jan. 30-31 at Southern Seminary, Colum... Pastors, synodical leaders and faculty me... bers interested in implementing the inte...

DEBT-BURNING ceremony at Mount Ta... Church, West Columbia, paved road for for... dedication of $220,000 church which was co... pleted in 1949. Watching Councilmen J. ... Lybrand and J. V. Roof burn the mortg... papers are South Carolina Synod President K... W. Kinard, Mount Tabor's Pastor Dermont ... Swicegood, and Dr. J. A. Keisler, Jr., regio... evangelism director who was pastor of the co... gregation when the church was built. ... Kinard dedicated the church, Dr. Keis... preached at the special November servi...

There's an Old and New Chris... On North Carolina's Outer B...

For over 200 years a group of people ... isolated outer banks of North Carolina ... been observing Christmas on Jan. 6. The ... it "old Christmas." It is observed in ad... to "new Christmas" on Dec. 25. Many ... residents are descendants of shipwreck v... and Indians who had settled on the ban... Hatteras Island in the 16th and 17th cent...

When the English-speaking world adopte... Gregorian calendar in 1752, the isolate... habitants of this sandy outpost in the At... Ocean had no way of finding it out. In ... years, when they learned they were celebr... Christmas on what had become Jan. 6, ... decided to stick to the old date. While ... serving "new Christmas" on Dec. 25, they ... not forgotten to celebrate their "old Christ... as well.

rogram for theological students have nvited to attend.

GE LUTHER W. YOUNGDAHL will de- he address at graduation exercises of erry College on June 2. Dr. Franklin Fry will preach the baccalaureate ser- according to an announcement by Col- President Chris A. Kaufmann. ●

majority of the more than 2,000 former members of the Newberry College Singers are expected back in Newberry on April 7 for a music festival in celebration of the college's centennial year.

THE SOUTH CAROLINA BROTHERHOOD convention was scheduled at Newberry College on Jan. 25. B. T. Bodie of Columbia, president of the ULCA Brotherhood, and Ex-

(Continued on page 42)

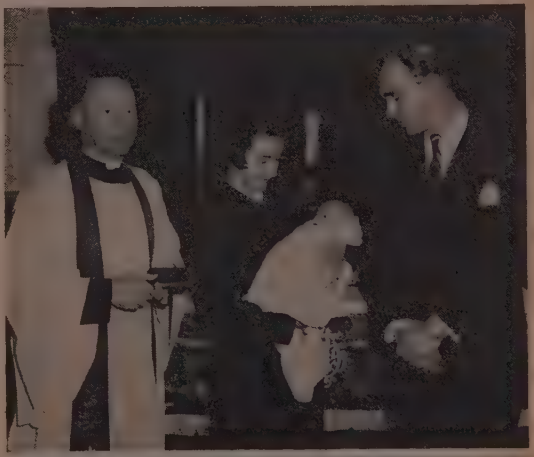
PTISMS . . .
Active Duty

PLAINS serving with the d Forces have a variety of s to perform. One of them, he pictures forwarded from gal and from the Canal Zone y, is that of baptizing chil- born to service personnel to Lutherans living in coun- where no Lutheran churches

hen Chaplain Oscar Weber, ennsylvania Ministerium min- serving aboard the heavy ser USS Des Moines, stepped ore at Lisbon, he was asked by and Mrs. Bo Hermanson to tize their baby son. Residents the Portuguese capital, Mr. rmanson is a Swede, Mrs. Her- nson a New Yorker. The bap- n was performed aboard ship.

or chaplain Voigt M. Sink, sta- ned at Albrook Air Force Base, nal Zone, baptisms are a more quent occurrence on active duty an for Navy Chaplain Weber. e South Carolina Synod pastor sed with a group of children ptized during one day, making an even hundred baptisms per- rmed during 1956.

The one hundredth to receive ptism last year from Chaplain k was little Robert Umberger anding in front of Mr. Sink) ose parents are Lutherans.



Pastor Wilson P. Ard congratulates Pro Deo et Patria award-winning Scout William Slook at Trinity Church in Hagerstown, Maryland

LEARNING TO SERVE

TOMORROW'S CHURCH LEADER ARE THE BOY SCOUTS OF TODA

ON SUNDAY, Feb. 10, churches wi serve front pews for their Boy Scout t Scouts and their leaders will attend s in uniform on that day to underscor close links existing between the Boy S of America and the churches of the co

United Lutherans have activated 1,500 Boy Scout units. The promot program of the scouting movement i trusted to the Brotherhood which w closely with the National Lutheran mittee on Scouting, an agency represe the NLC bodies and the Lutheran Chur Missouri Synod. The committee help planning and co-ordinating the develop of church-related Boy Scout groups an ganizes the chaplaincy service in Boy S camps on request of local scout counci

The Brotherhood is planning to empl field worker with scouting experience will help synod and conference scou

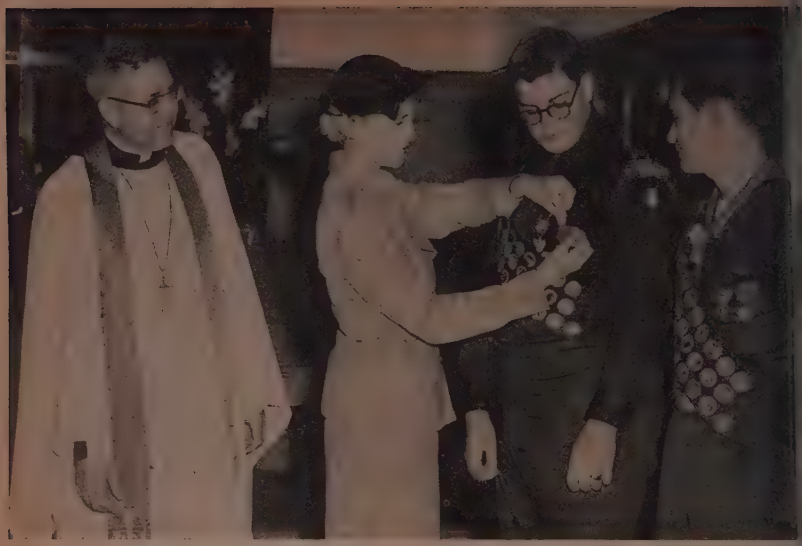
Dr. Fred Mueller decorates Alan Dres Gerry Evans, Raph Anderson and Gates at First Church, Springfield,

ur Saviour Church, Coatesville, Pa. (the Rev. R. S. Nagle, pastor), two brothers, Benton Nelson Lair, won Pro Deo award at same time, received medals from their parents

mittees to further plan and develop pilot programs for use in local congregations. Highest recognition the Lutheran church bestows on a Boy Scout is the "Pro Deo et a" award. As established in 1943, a medal is given to the members of church troops have shown their icern for Christian ness in active church mbership and by com- eting a 150-hour rch-related project. til last October, 3,667 ards were made to Lu- ran boys — 1,428 of om are members of ited Lutheran congre- ions.

The award has proven effective means of in- rating Boy Scout pro- ams more closely into urch activities both in ban and rural areas.

rkansas Scouts Glen rickson and Gary ulina with Pastor Ches- ond S. Bade after re- iving awards at St. uke's Church, Ft. Smith



In Lenoir, North Carolina, Pro Deo et Patria medal was pinned on Scout John W. Holl at St. Stephen's Church as Pastor Clayborne S. King and Tommy Abernethy looke

A SURVEY WAS COMPLETED recently in which recipients of the Pro Deo award and their pastors were asked to tell how they felt about it. A Wisconsin boy answered: "The program taught me more than c have been accomplished in normal ch work by bringing out how the church t tions . . ." Another scout from Wisc

Scout Chas. G. Rupp in Zion Church, York, Pa., with Pastor George Wilt and parents

H. W. Kluttz, Jr., decorated by Pastor Trexler at Prosperity Church, Concord, N

: "The hours spent working for the
? brought me closer to my church and
r. I realize the influence they have on
ife ... ."
inisters gave wholehearted endorsement
e program. A Chicago pastor wrote:
nd that recipients of the award are
g the most dependable in the congre-
n. The program is a working arm of
hurch in the development of our boys'
l fiber."
om Iowa came this comment from an
pastor: "It will mean much to the
e of the church when these Pro Deo et
ia Scouts take their places as adult lead-
n our congregations. One of these boys
te me from the service that he had def-
ly made up his mind for the ministry."
ictures on these pages show some of the
ds made in United Lutheran congrega-
during recent months.

Pastor R. L. Nelson giving award to Larry Graff at St. Peter's Church, Liberty, Illinois

out David J. Hurt with father and other in Christ Church, Ellis, Kan.

FEBRUARY IS SCOUTING MONTH

EMPHASIS in Brotherhood meetings this month is on scouting. This is the month in which scouts in congregations and in the community are honored for special achievements or service. It is also the month in which Lutheran men reappraise the things they have done in the past and can do in the future to help boys to be good scouts and good citizens.

Help can be given in many ways, and it can go beyond that of simple encouragement. Among the things the men can do for boys, "Lutheran Men" listed last November such suggestions as: "Encourage boys who are working their way through school. Perhaps the Brotherhood could buy a few small things they cannot afford. Let them know you are back of them."

Another suggestion of the Brotherhood publication was: "Urge Brotherhood men who are employers to give part-time work to boys who need help to stay in school . . ." And: "Encourage boys who work to attend night school to improve themselves."

Vocational guidance can be part of active sponsorship of scout troops. The Brotherhood recommended "Find Yourself" campaigns in which boys are given opportunity to interview men of different professions. "Remember," Lutherans were reminded, "good boys are the raw material of which good men are made."

SOUTH CAROLINA . . .

(Continued from page 37)

ecutive Secretary Howard Logan were listed as speakers.

THE REV. MARION RHODEN, pastor of Our Saviour Church, Greenville, moved into the new parsonage in December. This is the first building to be erected by the congregation which was organized last May.

Dates for the 1957 convention of the Carolina Synod are April 22-25. Session be held at Newberry College as part school's centennial observance.

CORNERSTONE for the new parish bu of Emmanuel Church, West Columbia laid Dec. 9. Pastor Albert D. Owens Synod President Karl W. Kinard cond the service.

Reformation Church, Lancaster, lai cornerstone on Jan. 13 and held the de tion service for the new church bui The three-year-old mission is served by tor Karl M. Park.

The Rev. Albert D. Owens was inst as pastor of Emmanuel Church, West lumbia, on Dec. 9 by President Kinard.

The Rev. William F. Wingard wa stalled as pastor of St. Philip's Ch Myrtle Beach, on Dec. 2 by the Rev. Sh Moose.

ORGANS were purchased by St. And Church, Columbia, and Union Ch Leesville. Mt. Hebron Church, Lees has started a building fund for an ed tional building.

Resignations were reported for Dr. Brendt Schaeffer, from Wittenberg Chu Leesville; Dr. I. E. Long, from St. Johan Church, Charleston, and the Rev. G. H Park, from Blythewood Parish, Blythew Dr. Schaeffer moved to Chester to tinue efforts in developing this mission after his retirement on Jan. 1. The Raymond E. Davis, Jr., resigned as pa of Good Shepherd Church, Walterboro, become minister of education at St. Pa Church, Savannah, Ga.

South Carolina seems to have "cornered market" on leaders of the auxiliaries in United Lutheran Church. Mrs. John B. Moo Leesville, is president of the United Luthe Church Women. B. T. Bodie, Columbia, is pr dent of the Brotherhood of the ULCA, Malcolm Minnich, Jr., a Virginian who stu at Southern Seminary, Columbia, is presid of the Luther League of America.

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Lutheran state-wide Multiple Function Agency, 20 mins. from New York City, needs caseworkers. Graduate training preferred: salary dependent on training and experience. Family and child services include adoption, foster home, small children's study home and family counseling. Lutheran Welfare Association of N. J., 93 Nelson Avenue, Jersey City 7, N. J.

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inisters Spearhead Drive for Hungarian Refugee Aid

By HENRY W. SNYDER, JR.

LENTOWN—Lutheran congregations of Bethlehem area are seeking housing and for 40 or 50 Lutheran refugees forced ee Hungary.

earheading the effort are Pastors John ai, First Hungarian Church, Bethlehem; k Flisser, St. John's Windish Church, lehem; and Stephen Ballek, president of the Bethlehem Lutheran Pastoral Association.

Clearing house for jobs and housing is the office of St. John's Windish Church, Bethlehem, where offers of help for refugees are being received. Endorsement of the project was voted by the Bethlehem Lutheran Pastoral Association at its January

Children's Assortment No. G5157—You get 8 get-well cards and 12 birthday cards. Each features a puzzle, cutout, or something to make or do. Printed on parchment. With scriptures. **Price $1.00**

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PA.: ALLENTOWN . . .

meeting. One young refugee couple, who arrived in America Dec. 8, was married by Pastor Ormai Dec. 30, after he had found them jobs and housing in Allentown.

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Muhlenberg Studies Building P

MUHLENBERG COLLEGE is considering on the erection of a new health clinic b ing and the renovation of West Hall.

The trustees, meanwhile, are lookin new names for a number of buildings cluding the library, the new medical b ing, West Hall, and all seven section East Hall. Four sections of East Hall had names for years but they have r been used. Announcement of the new n will be made in the early fall when r vated and new buildings are dedicated general ceremony.

ST. LUKE'S CHURCH, Allentown, has chased additional property north of buildings, as first step toward future ex sion. The new properties, with a 60- frontage on 7th Street, were purchased $34,000. "Plans are not definite," expla Church Councilman Harold C. Barette, we are looking forward to the day we need the property for expansion. A years ago our attendance was around now it is 400."

ALLENTOWN CONFERENCE United theran Church Women held their wi meeting in Christ Church, Allentown, 23. The Rev. Lawrence Reese spoke "Christian Vocation in This Present A Afternoon workshops were led by Clara Schleicher, Mrs. Paul Gleichn Mrs. Glenn Neubauer, and Mrs. Frede Roth.

A UNIT of the United Lutheran Chu Women was organized in Salem Chu Bethlehem, Jan. 9. Men of the church pared and served a dinner for the 91-mem group, which has adopted the unified gram of the ULCW. Mrs. Herschel Me is the president. Mrs. Phares Beer, Al town, spoke.

FIVE PASTORS have taken up work in Allentown Conference since Dec. 1. Pha O. Reitz is the new pastor at St. Stephe Allentown; Elwood J. Culp, at St. Timoth Allentown; Robert T. Zuch in the Hamil parish; Lester B. Lutz in the Ferndale p ish; and James E. Ziegenfus is the new

developer in northwest Bethlehem . . . r Earl E. Zeiner has resigned the pas- e of the Moorestown parish to become iate pastor and director of Christian ation at Messiah Church, South Wil- sport.

CHARLES H. WELLER, 87, an active Lu- an layman and brother of the late Dr. . Weller, former president of the Penn- ania Ministerium, died in Allentown, 18. Forty years ago, Mr. Weller was ll-time worker in several church causes ding the Lutheran Laymen's Mission- Movement and an endowment campaign Muhlenberg College. From 1933 to 2 he was associated with the Allentown iness College.

nod Surpasses Its Goals r 1956 Apportionments

By LUTHER E. FACKLER

TTSBURGH—For the fourth consecutive Pittsburgh has been among the synods ing synodical and ULCA apportionments excess of 100 per cent together with Lu- ran World Action quotas. Treasurer Paul Schnur reported the following percent- es:

United Lutheran Church—103 per cent; odical boards and institutions—103 per ; Pittsburgh Synod administration proj- s and programs—100 per cent; Lutheran rld Action—110.8 per cent.

Total receipts for 1956 amounted to ,154,052, an increase of over $100,000. the same time it was announced that the iel College development campaign had ached $908,108 in pledges and cash.

TWO NEW MISSIONS are in the process of velopment. In the Waterford area, Erie ounty, services are being held by the Rev. eorge C. Reese of Thiel College. St. Peter's piscopal Church has granted use of its ilding to the Lutheran mission. A second ission in less than a year will begin in the reensburg area. Pastor Judson Westgate as moved into East Greensburg to begin velopment work.

—THIEL—

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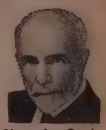

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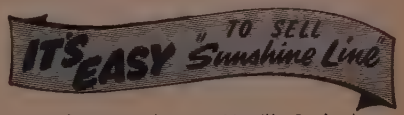

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PA.: PITTSBURGH . . .

A COMMITTEE of the synodical execu board has been authorized to place in mation on Christian wills in the hand church members. Plans will lay emphasi bequests and special gifts for church w

THE CONCORDIA CHOIR will tour part the synodical territory during this mo Penn High School and Thiel College n sponsoring the choir in Greenville. Pa vant Hospital is the sponsoring agent Pittsburgh.

GRACE CHURCH, Franklin, granted Pa Paul E. Fauth a four-week leave of abse to make a study of the need for a Luthe

Ebenezer

As the Fund begins its 240th year of continuous service, it feels impelled to raise its voice in gratitude: "Hitherto hath the Lord helped us." The oldest insurance company in America, it gives credit to many good leaders who have served their day and generation. Yet the chief reason for being grateful is that God has been serving his servants through the Fund. And we hope, "by His good pleasure," to make the 25th decade the best that is to be.

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	Gastonia-Concord, N. C.
	Richmond, Ind.
	Los Angeles, Calif.
	Amarillo, Tex.
17-22	Washington, D. C.
	Chicago, Ill. (north side)
	Chicago, Ill. (south side)
	Fremont, Neb.
	New Amsterdam, British Guiana
20-25	Sudbury, Ont., Canada

istry to the deaf in southern synods for Board of Social Missions. State schools the deaf and church leaders were visited North Carolina, Virginia, South Carolina, Georgia. Pastor Fauth has special in- st in the ministry to the deaf. Both his nts are deaf. He has a brother and sister hing in schools for the deaf.

A 24-HOUR TELEPHONE prayer service—first in Pittsburgh—was begun Jan. 27. corded short prayers, inspirational mes- ies and sermonettes are being dispensed r the wire. The free service, available any caller who dials GRant 1-9304, is ered by the Pittsburgh YMCA. The tape- orded messages lasting from 30-45 sec- is change daily.

SISTER MARGARET FRY, director of nursing Passavant Hospital, is being given a six nths' sabbatical leave. Her first three nths will be spent primarily in Germany, ere she hopes to begin work on a history the contributions deaconesses have made the nursing profession.

Study of the inner mission program in rmany will take her to Kaiserswerth, thplace of the Lutheran diaconate. She pes to include visits to deaconess mother- uses in Italy and Spain. Sister Margaret ll also be an official visitor at the con- ss of the International Council for rsing in Rome.

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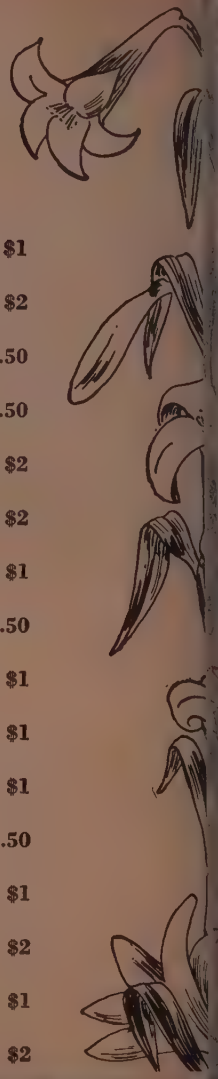

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-CHANGES OF PASTORATE—

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LD, VICTOR I. From Trinity Church, Kalamazoo. To Pacific Seminary faculty.

NEW JERSEY

AS, HAROLD. From St. John's Church, ersey City. To executive secretary, Board of Social Missions. 231 Madison Ave., New York 16, N. Y.

NEW YORK AND NEW ENGLAND

IDS, G. O. From St. Mark's Church, Guilderland Center, N. Y. To Christ Church, Woodstock, N. Y.

MSUDEN, HENRY. From St. John's Church, Altamont, N. Y. To First Church, Southington, Conn.

NORTHWEST

USTEL, PAUL A. From Zion Church, Horicon, Wis. Retirement.

PACIFIC

MME, H. EDWARD. From Redeemer Church, Boise, Idaho. To Hope Church, Klamath Falls, Ore.

PACIFIC SOUTHWEST

Y, EDWARD. From Trinity Church, Long Beach, Calif., associate pastor. To Grace Church, Santa Barbara, Calif.

PENNSYLVANIA MINISTERIUM

RAFT, HENRY C. From Laketon-Noxen parish. To Packerton-Nesquehoning parish.

IRBULIS, EDWARD R. From St. John's Church, Lester. To Audenried-Beaver Meadows parish.

PITTSBURGH

HNEIDMILLER, JOHN H. From St. John's Church, Natrona, and St. Paul's Church, Tarentum. To Christ Church, West Newton.

MISSIONARIES

ARRIVALS

INDELL, DAVID. From India, Dec. 20. 228 Clifton Ave., Minneapolis, Minn.

ILLER, MARGARET D. From Liberia, Dec. 8. c/o Board of Foreign Missions, 231 Madison Ave., New York.

ARKER, G. GORDON. From British Guiana, Dec. 4. 88 Main St., E. Northfield, Mass.

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IN CONCLUSION

MANY OF US have been impatiently counting off the months until Paul Mackensen's five-year jail sentence in China is ended. We hoped the Reds would release him ahead of schedule, but this hope was not fulfilled. Now there is only one month left of the five years.

What does a young man think about in a prison cell during so long a time? There are many hours in which to doubt whether it was worth while to be brave and self-sacrificing. John the Baptist had such a time of questioning as he waited in Herod's jail.

Paul Mackensen was 23 when he went to China as a missionary in 1948. When Communists were about to capture Tsingtao he could easily have come away with the Americans who were leaving the city. But he believed there was still work for him to do.

During the last year the Communists have changed their tactics in treatment of this prisoner. Instead of keeping him locked in a cell, they took him on a 3,000-mile trip through China, showing him the progress they are making in industrializing their country. Journalists who go to China these days are much impressed by the technical advances they see, and no doubt Paul Mackensen was impressed.

PERHAPS BY THIS TIME the Reds have convinced the young missionary that they have the answer to the problems of China. Perhaps he tells himself that he may have been wrong in doubting them. He told an American newsman on Jan. 16 that he isn't sure whether he will return home when released from prison.

The interview with the newsman was a queer sort of event. The Chinese made a big fuss about inviting American reporters to visit them, but the U.S. State Department refused to permit reporters to go. William Worthy of the Baltimore *Afro-American* went anyhow, and will probably be in trouble back home when he returns.

Even after running such a risk, Worthy was allowed to see Paul Mackensen for only 30 minutes, in the presence of English-speaking guards. Worthy was given 11 rules he had to follow regarding the interview, and was permitted to write only 500 words. He described his interview as "an unforgettable even eerie session." He said Paul Mackensen appears "convinced" and spoke of the Chinese government's "reasonableness, kindness, and consideration."

WE ARE A LONG WAY from China, and can't pretend to understand the Mackensen situation. It may be that the Communists have propaganda purposes for the young missionary after March 1, when his jail sentence is up. Perhaps Mackensen believes the Reds will let him resume work as a missionary. Certainly he knows that if he comes home in the spring it is unlikely that he could return to China.

Most of us have an easy time of being Christians. We use a modest part of our time and money in church service, and try in a quiet and respectable way to do things which Christians are supposed to do. We are seldom tested severely. It is hard for us to remember that going to jail for the faith was a normal part of the life of the early Christians.

If Paul Mackensen comes home in the spring, he may have things to tell us which we have almost forgotten. And if he does not come home we shall remember that God has ways of fulfilling his purposes which often we cannot understand.

—ELSON RUFF

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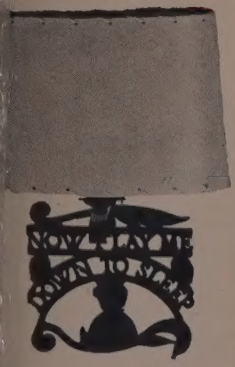

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